¶ The table and Kalender expreſsing the order of Pſalmes and Leſſons to be ſaid at Morning and Euening prayer throughout the yere (except certaine proper Feaſts) as the Rules following more plainely declare.

¶ The order how the Pſalter is appointed to be read.

THe Pſalter ſhal be read through once euery Moneth, and becauſe that ſome Monethes be longer then ſome other be, it is thought good to make them euen by this meanes. To euery Moneth ſhalbe appointed (as cõcerning this purpoſe) iuſt thirtie dayes.

And becauſe Januarie and March haue one day aboue the ſayde number, and Februarie which is placed betweene them both, hath onely xxviii. dayes: Februarie ſhall borrowe of eyther of the Monethes (of Januarie and March) one day: And ſo the Pſalter which ſhalbe read in Februarie, muſt beginne the laſt day of Januarie, and ende the firſt day of March.

And whereas May, July, Auguſt, October, and December haue xxxi. dayes apiece: It is ordered that the ſame Pſalmes ſhall bee read the laſt day of the ſayde monethes, which were read the day before: So that the Pſalter may begin againe the firſt day of the next moneth enſuing.

Nowe to knowe what Pſalmes ſhall be read euery day, looke in the Kalender the number that is appoynted for the Pſalmes, & then finde the ſame number in this Table, and vpon that number ſhal you ſee what Pſalmes ſhalbe ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is deuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſayd portions, as you ſhall perceiue to be noted in this table folowing.

And here is alſo to bee noted, that in this Table and in all other partes of the ſeruice, where any Pſalmes are appoynted, the number is expreſſed after the great Engliſh Byble, which from the x. Pſalme, vnto the Cxlviii. Pſalme (folowing the diuiſion of the Hebrewes) doth varie in number from the common Latine tranſlation.

¶ A table for the order of the Pſalmes to be ſaid at Morning and Euening prayer.

	Morning prayer.	Euening prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	19.20.21.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	27.28.29.
6	xxx.xxxi.	32.33.34.
7	xxxv.xxxvi.	37.
8	xxxviii.xxxix.xl.	xli.xlii. xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	82.83.84.85.
17	86.87.88.	89.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
25	Inde.v.	Inde.iiii.
26	Inde.v. (125.	Inde.iiii. (131.
27	120.121.122.123.124.	126.127.128.129.130.
28	132.133.134.135.	136.137.138.
29	139.140.141.	cxlii.cxliii.
30	144.145.146.	cxlvii.cxlviii.cxlix.cl.

The

The order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.

THe olde Teſtament is appointed for the firſt Leſſons at Morning and euening prayer, and ſhalbe read through euery yeere once, except certaine bookes and chapters, which bee leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhalbe read ouer orderly euery yeere thrise, beſide the Epiſtles and Goſpels: except the Apocalyps, out of the which, there bee onely certaine Leſſons appointed vpon diuers proper feaſts.

And to know what Leſſons ſhalbe read euery day, finde the day of the Moneth in the Kalender, and there ye ſhall perceiue the bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to bee noted, that whenſoeuer there bee any proper Pſalmes or Leſſons appointed for the Sundayes, or for any feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fal ſome feaſt that hath his proper.

When the yeeres of our Lord may be deuided into foure euen partes, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiii. day of Februarie, ſhal be read againe the day following, except it bee Sunday, which hath proper Leſſons of the olde Teſtament, appointed in the table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel, is not expreſſed, there yee muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhall bee read, there ſhall you reade to the end of the Chapter.

Item, ſo oft as the firſt Chapter of ſaint Matthewe is read either for Leſſon or Goſpel: ye ſhall begin the ſame at (The birth of Ieſus Chriſt was on this wiſe. &c.) And the third Chapter of ſaint Lukes Goſpel, ſhalbe read vnto (So that he was ſuppoſed to be the ſonne of Ioſeph.)

¶ Proper Leſſons to be read for the firſt Leſſons, both at Morning and Euening prayer, on the Sundayes throughout the yeere, and for ſome alſo the ſecond Leſſons.

	¶ Mattens.	¶ Euenſong.
¶ Sundayes of Aduent.		
The firſt.	Eſay i.	Eſay ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii.	xxx.	xxxii.
Sundayes after Chriſtmas.		
The firſt.	xxxv	xxxviii
ii.	xli	xliii.
Sundayes after the Epiphanie.		
The firſt.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v.	lix.	lxiiii.
Septuageſima.	Gene.i.	Gene.ii.
Sexageſima.	iii	vi
Quinquageſima.	ix.	xii.

Lent.	¶ Mattens	¶ Euensong.
First Sunday.	Gene.xix.	Gene.xxii.
ii	xxvii.	xxxiiii.
iii	xxxix.	xlii.
iiii	xliii.	xlv.
v	Exod.iii.	Exod.v.
vi	ix.	x.
Easter day.	Exod.xii.	
i. Lesson.		Exod.xiiii.
ii. Lesson.	Rom.vi.	Acts.ii.

¶ Sundayes after Easter.

First Sunday.	Num.xvi.	Num.xxii.
ii	xxiii.	xxv.
iii	Deut.iiii.	Deut.v.
iiii	vi.	vii.
v	viii.	ix.
Sunday after Ascension day.	Deut.xii.	Deut.xiii.
Whitsunday.		
i. Lesson.	Deut.xvi.	Wisdome i.
ii. Lesson.	Acts.x. Then Peter opened his mouth, &c.	Acts.xix. It fortuned that while Apollo was at Corinth, &c. (vnto) After these things.
¶ Trinitie Sunday.		
i. Lesson.	Gene.xviii.	Josuah i.
ii. Lesson.	Matth.iii.	

	¶ Mattens.	¶ Euensong.
Firſt.	Joſuah x.	Joſuah 23.
ii	Judges iiii.	Judg.v.
iii	i.King.ii.	i.King.iii.
iiii	xii.	xiii.
v	xv.	xvii.
vi	ii.King.xii.	ii.King.xxi.
vii	xxii.	xxiiii.
viii	3.King. xiii.	iii.King.xvii.
ix	xviii.	xix.
x	xxi.	xxii.
xi	4.King.v.	iiii.King.ix.
xii	x.	xviii.
xiii	xix.	xxiii.
xiiii	Jerem. v.	Jerem.xxii.
xv	xxxv.	xxxvi.
xvi	Ezech.ii.	Ezech. xiiii.
xvii	xvi.	xviii.
xviii	xx.	xxiiii.
xix	Daniel iii.	Daniel vi.
xx	Joel ii.	Miche.vi.
xxi	Abacuc.ii.	Prouerb.i.
xxii	Prouerb. ii.	Prouerb.iii.
xxiii	xi.	xii.
xxiiii	xiii.	xiiii.
xxv	xv.	xvi.
xxvi	xvii.	xix.

¶ Proper Lessons for Holy dayes.

	¶ Mattens.	¶ Euensong.
S. Andrew.	Prouerb. xx.	Pro. xxi.
S. Thomas the Apostle.	xxiii.	xxiiii.
Natiuitie of Christ.		
i. Lesson.	Esay ix.	Esay 7. God spake once againe to &c.
ii. Lesson.	Luke ii. (vnto) And vnto men good will.	Titus iii. The kindnes and loue, &c.
S. Steuen.		
i. Lesson.	Prou. xxviii.	Eccles. 4.
ii. Lesson.	Acts. vi. & vii. Steuen full of faith and power, &c. (vnto) And when forty yeeres, &c.	Acts 7. And when xl. yeres were expired, there appeared vnto Moses, &c. (vnto) Steuen full of the holy Ghost, &c.
S. John.		
i. Lesson.	Eccles. v.	Eccles. vi.
ii. Lesson.	Apocalyp. i.	Apoc. xxii.
Innocents day.	Iere. xxxi. (vnto) Moreouer I heard Ephraim.	Wisdome i.
Circumcision.		
i. Lesson.	Genesis 17.	Deut. x. (vnto) And now Israel.
ii. Lesson.	Rom. ii.	Colos. ii.

	¶ Mattens.	¶ Euensong.
Epiphanie.		
i. Lesson.	Esay xl.	Esay xlix.
ii. Lesson.	Luke iii. (vnto) So that hee was supposed to be the sonne of Joseph.	John ii. (vnto) After this he went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisedome v.	Wisdome vi.
ii. Lesson.	Acts xxii (vnto) They heard him.	Acts. xxvi.
Purification of the Virgin Mary.	Wisedome ix.	Wisedome xii.
S. Matthias.	Wisdome xix.	Eccle. i.
Annunciation of our Lady.	Eccle. ii.	Eccle. iii.
Wednesday afore Easter.	Osee xiii.	Osee. xiiii.
Thursday afore Easter.	Dan. ix.	Jerem. xxxi.
Good Friday.	Gene. xxii.	Esay liii.
Easter Euen.	Zacha. ix.	Exod. xiii.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Matt. xxviii.	Acts. iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luke 24. (vnto) And behold two of them.	i. Cor. xv.

	¶ Mattens.	¶ Euensong.
S. Marke.	Eccle.xiiii.	Eccles.v.
Philip and Iacob.	Eccle.vii.	Eccle.ix.
Ascention day.	Deut.x.	iiii.King. ii.
Munday in Whitsonweeke.		
i.Lesson.	Gene.xi. (vnto) These are the generations of Sem.	Num.xi. Gather vnto me 70.men.&c. (vnto) Moses and the Elders returned.
ii.Lesson.	i.Cor.xii.	
Tuesday in Whitsunweeke.	i.King.xix. Dauid came to Samuel to Rama, &c.	Deut.xxx.
S.Barnabe.		
i.Lesson.	Eccle.x.	Eccle.xii.
ii.Lesson.	Acts.xiiii.	Acts.xv. (vnto) after certaine dayes.
S.Iohn Bap.		
i.Lesson.	Mala.iii.	Mala.iiii.
ii.Lesson.	Matth.xiii.	Matth.xiiii. (vnto) When Iesus heard.
S.Peter.		
i.Lesson.	Ecclu.xv.	Ecclu.xix.
ii.Lesson.	Acts.iii.	Acts.iiii.
S.James.	Ecclus.xxi.	Ecclus.xxii.
S.Bartholomew.	xxv.	xxix.

John Acts in Books gods gives kingdom

Proper Lessons.

	¶ Mattens	¶ Euensong.
S. Matthew.	Ecclus. 35.	Ecclus. 38.
S. Michael.	xxxix.	xlviii.
S. Luke.	Ecclus. li.	Job i.
Simon and Jude.		
i. Lesson.	Job 24. 25.	xlii.
All Saints.		
i. Lesson.	Wisdome iii. (vnto) Blessed is rather the barren.	Wisedome v. (vnto) His iealousie also.
ii. Lesson.	Hebr. xi. xii. Saints by faith, (vnto) If ye endure chastening.	Apocalyp. 19. (vnto) And I saw an Angel stand.

¶ Proper Psalmes on certaine dayes.

	¶ Mattens.	¶ Euensong.
Christmas day.	Psal. xix. xlv. lxxxv.	Psal. lxxxix. Cx. Cxxxii.
Easter day.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.
Ascension day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
Whitsun-day.	xlv. xlvii.	Ciiii. Cxlv.

¶ An

An Act for the vniformitie of Common Prayer, and Seruice in the Church and Administration of the Sacraments,

WHere at the death of our late Soueraigne Lord King Edward the first, there remained one vniforme order of Common Seruice and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Booke, entituled, The Booke of Common prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the fifth and sixth yeres of our said late Soueraigne Lord King Edward the sixth, entituled, An Acte for the vniformity of Common Prayer, and administration of the Sacramentes: the which was repealed and taken away by Act of Parliament, in the first yere of the reigne of our late Soueraigne Lady Quene Mary, to the great decay of the due honour of God, and discomfort to the professors of the Truth of Christs Religion.

Be it therefore enacted by the authority of this present Parliament, That the said Statute of repeale, and euery thing therein contained, onely concerning the said Booke, and the Seruice, Administration of Sacramentes, Rites, & Ceremonies, contained & appointed in, & by the said Booke, shalbe voide and of none effect, from and after the Feast of the Nativity of S. John Baptist next comming. And that the said booke with the order of Seruice, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therin added and appointed by this Estatute shall stand, & be from and after the said feast of the Nativity of S. John Baptist, in full force and effect, according to the tenour and effect of this Estatute: any thing in the aforesaid Estatute of repeale to the contrary notwithstanding.

And further be it enacted by the Queenes Highnesse, with the assent of the Lordes and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers in any Cathedrall or parish Church, or other place within this Realme of England, Wales, & the marches of the same, or other the Queenes dominions, shall from and after the feast of the Nativity of S. John Baptist next comming, be bounden to say and vse the Mattens, Euensong, celebration of the Lords Supper, and administration of each of the Sacramentes, and all other Common and Open prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament, in the said vj. first yere of the Reigne of King Edward the first, with the alterations & additions of certaine Lessons to be vsed on euery Sunday in the yere, and the forme of the Litanie altered and corrected, and two sentences onely added in the delivery of the Sacrament to the Communicants, & none other, or otherwise. And that if any Archbishop, Bishop, Chancellor, Commissary, Archdeacon, Dean, Master of any Colledge, Prebendary, Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the said Booke, or minister the Sacramentes, from any after the feast of the Nativitie of S. John Baptist next ensuing, refuse to vse the said Common prayers, or to minister the Sacramentes in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in the order and forme as is mentioned in the said Booke, or willingly & wittingly vse any other Rite, Ceremonie, Order, Forme, or Maner of celebrating of the Lords Supper, openly or priuily, or vse any other Rite, Ceremonie, Order, Forme, or Maner in Baptizing, or Burying of the dead, or Matrimony, or the Churching of Women, or shall wilfully & obstinately standing in the same, vse any other Rite, Ceremonie, Order, Forme, or Maner of celebration of the Lords Supper, openly or priuily, or vse the Mattens, Euensong, Celebration of the Sacramentes, or other Open prayers, then is mentioned and set forth in the said Booke, (Open prayer in and throughout this

Act

Act is meant that praier which is for other to come vnto, or heare, either in Common Churches, or Priuate Chappels, or Oratories, commonly called, The Seruice of the Church,) or shal Preach, declare, or speake any thing in the derogation, or deprauing of the said Booke, or any thyng therein conteined, or of any part thereof, and shalbe thereof lawfully conuicted according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession or by the notorious euidence of the fact: shal lose & forfeit to the Queenes Highnesse, her heires and successors, for his first offence the profit of all his Spiritual benefices or promotions, comming, or arising in one whole yere next after his conuiction: and also that the person so conuicted shall for the same offence suffer imprisonment by the space of six moneths, without Baile or Mainepryse. And if any such person once conuict of any offence concerning the premisses, shall after his first conuiction eftsoones offend, & be thereof, in forme aforesaid, lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yere, and also shall therefore be deprined ipso facto of all his Spiritual promotions. And that it shall be lawfull to all patrons or donours of all and singular the same Spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after hee shall be twise conuicted in forme aforesaid, shall offend against any of the premisses the third time, & shalbe thereof, in forme aforesaid, lawfully conuicted: that then the person so offending, and conuicted the third time, shalbe deprined ipso facto of all his Spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and bee conuict, in forme aforesaid, concerning any of the premisses, shall not bee Beneficed, nor haue any Spirituall Promotion: that then the same person so offending, and conuict, shal for the first offence suffer imprisonment during one whole yere next after his said conuiction, without Baile or mainepryse. And if any such person, not hauing any Spirituall promotion, after his first conuiction, shall eftsoones offend in any thing concerning the premisses, and shall, in forme aforesaid, be thereof lawfully conuicted: that then the same person shal, for his second offence, suffer imprisonment during his life.

And it is ordeined and enacted by the authoritie aboue said, that if any person or persons whatsoeuer, after the said feast of the Natiuitie of S. Iohn Baptist next comming, shal in any Enterludes, Playes, Songs, Games, or by other open words, declare or speake any thing in the derogation, deprauing, or despising of the same Booke, or of any thing therin conteined, or any part thereof, or shall by open fact, deed, or by open threatnings, compel, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, or in Chappel, or in any other place, to sing, or say any Common and Open prayer, or to minister any Sacrament, or otherwise, or in any other maner and forme then is mentioned in the said Booke, or that by any of the said meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, Chappel, or any other place, to sing or say Common and Open prayer, or to minister the Sacraments, or any of them in such maner and forme as is mentioned in the said Booke: that then euery such person, being thereof lawfully conuicted in forme aforesaid, shall forfeit to the Queene our Soueraigne Lady, her heires and successours, for the first offence an hundred markes. And if any person or persons, being once conuict of any such offence, eftsoones offend against any of the said recited offenders, & shal, in forme aforesaid, be thereof lawfully conuict: that then the same person so offending and conuict, shal for the second offence forfeit to the Queene our Soueraigne Lady her heires and successours foure hundred markes. And if any person, after he, in forme aforesaide shall haue beene twise conuict of any offence concerning any of the said recited offences, shall offend the third time, and be thereof, in forme aboue said, lawfully conuict: that then euery person so offending and conuict, shall for his third offence forfeit to our Soueraigne Lady the Queene all his goods and cattels, and shall suffer imprisonment during his life. And if any person or persons, for his first offence concerning the premisses, shall bee conuict in forme aforesaid, doe not pay the summe to be payde by vertue of his conuiction, in such maner and forme as the same ought to bee payed, within sixe weeks next after his conuiction: that then euery person, so conuict, and so not paying the same, shall for the same first offence, in stead of the said summe, suffer imprisonment by the space of six moneths, without baile or mainprise. And if any person or persons that for his second offence, concerning the premisses, shall bee conuict in forme aforesaid, doe not pay the said summe to bee payde by vertue of his conuiction and this Estatute in such maner and forme as the same ought to be payed, within sixe weekes next after his said second conuiction: that then euery person so conuicted, and not so paying the same shal for the same second offence, in the stead of the said summe suffer imprisonment during twelue moneths without baile or mainprise. And that from and after the said feast of the Natiuitie

thirtie of Saint John Baptist next comming, all and every person and persons, inhabiting within this Realme, or any other the Queenes Maiesties dominions, shal diligently and faithfully hauing no lawfull or reasonable excuse to bee absent, endeuour themselues to resort to their Parish Church or chappel accustomed, or vpon reasonable let thereof, to some vsuall place where Common prayer and such Seruice of God shalbe vsed in such time of let, vpon every Sunday, and other dayes ordained and vsed to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common prayer, preachings, or other Seruice of God, there to be vsed and ministred, vpon paine of punishment by the censures of the Church: and also vpon paine that euery person so offending, shall forfeit for euery such offence twelue pence to bee leuied by the Churchwardens of the Parish where such offence shall be done, to the vse of the poore of the same Parish, of the goods, lands, & tenements of such offender by way of distresse. And for one execution thereof, the Queenes most excellent Maiestie, the Lords temporall, and all the Commons in this present Parliament assembled, doth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shal indeuour themselues to the vttermost of their knowledges, that the due & true execution thereof may be had throughout their diocesse and charges, as they will answere before God, for such euils and plagues wherewith Almighty God may iustly punish his people for neglecting his good and wholesome Law. And for the authoritie in this behalfe, be it further enacted by the authority aforesaid, That all and singular the same Archbishops, Bishops and all other their officers exercising Ecclesiasticall iurisdiction, eyther in place exempt as not exempt, within their Diocesse, shall haue full power & authoritie by this Act, to reforme, correct, and punish by censures of the Church, all and singular persons, which shal offend within any their Iurisdictions or Diocesse, after the said Feast of the Natiuitie of S. John Baptist next comming, against this Acte and Statute: any other Law, statute, priuiledge, libertie, or prouision heretofore made, had, or suffered, to the contrary notwithstanding.

And it is ordeined, and enacted by the authority aforesaid, That all and euery Iustices of Oyer and Determiner, or Iustices of Assise, shall haue full power and authority in euery of their open and generall Sessions, to enquire, heare, and determine all, and al maner of offences that shall bee committed or done contrary to any article contained in this present Acte, within the limits of the Commission to them directed, and to make procesle for the execution of the same, as they may doe against any person being indicted before them of treipasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authority aforesaid, That all and euery Archbishop and Bishop, shall or may at all time and times, at his libertie and pleasure, ioyne & associate himselfe, by vertue of this Act, to the said Iustices of Oyer and Determiner, or to the said Iustices of Assise, at euery of the said open and generall Sessions to be holden in any place within his Diocesse, for and to the inquiry, hearing and determining of the offences aforesaid.

Prouided also, and be it enacted by the Authority aforesaid, That the Bookes concerning the said Seruice, shall at the costs and charges of the Parishioners of euery Parish and Cathedrall Church, be attained and gotten before the said feast of the Natiuitie of S. John Baptist next following: and that all such Parishes and Cathedrall Churches, or other places where the saide Books shall be attainted and gotten before the said feast of the Natiuitie of S. John Baptist shall within three weeks next after the said Bookes so attained and gotten, vse the said Seruice, and put the same in vse according to this Act.

And be it further enacted by the authority aforesaid, That no person or persons shalbe at any time hereafter impeached, or otherwise molested, of, or for any the offences aboue mentioned, hereafter to be committed or done contrary to this Act, vnlesse hee or they so offending, be thereof indicted at the next generall Sessions to be holden before any such Iustices of Oyer & Determiner, or Iustices of Assise, next after any offence committed or done contrary to the tenor of this Acte.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforesaid, that all and singular Lords of the Parliament, for the third offence aboue mentioned shalbe tried by their Peeres.

Prouided also, and be it ordeined and enacted by the authoritie aforesaid, that the Maior of London, and all other Maiors, Bailiffes, and other head officers, of all and singular cities, boroughs & townes corporate, within this Realme, Wales, and the marches of the same, to the which Iustices of Assise doe not commonly repaire, shall haue full power and authoritie, by vertue of this Act, to enquire, heare and determine the offences aboresaid, and euery of them priuely within fifteene dayes after the Feasts of Easter and S. Michael the Archangel, in like maner and forme as Iustices of Assise, and Oyer and Determiner may doe.

Prouided

Prouided alwayes, and be it ordained and enacted by the authoritie aforesaid, that all and singular Archbishops and Bishops, and euery of their Chancellers, Commissaries, Archdeacons, and other Ordinaries, hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authoritie, by vertue of this Act, aswell to enquire in their visitation, Synodes, or else where within their iurisdiction, at any other time and place, to take accusations and informations of al and euery the things above mentioned, done, committed, or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration or depriuation, or other censures and processes in like forme as heretofore hath beene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinary, hauing a testimonial thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones bee conuicted before the Iustices: and likewise receiuing for the said first offence punishment by the Iustices, he shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Prouided alwayes and bee it enacted, that such ornaments of the Church, or of the Ministers thereof, shall be retained, and be in vse, as was in this Church of England by the authoritie of Parliament in the second yeere of the reigne of King Edward the first, vntill other order shall bee therein taken by authoritie of the Queenes Maiestie, with the aduice of her Commissioners, appointed and authorized vnder the great Seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduise of the said Commissioners, or Metropolitane, ordeine or publish such further Ceremonies or Rites, as may be most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christes holy Mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, that all lawes, statutes, and ordinances wherein or whereby any other Seruice, administration of Sacraments, or Common prayer is limitted, established, or set foorth to be vsed within this Realme, or any other the Queenes dominions and countreyes, shall from henceforth vtterly be voyd, and of none effect.

The

The order where Morning and Euening prayer ſhall be vſed and ſaid.

THe Morning and Euening prayer ſhalbe vſed in the accuſtomed place of the Church, Chappell, or Chancell, except it ſhalbe otherwiſe determined by the Ordinarie of the place, and the Chancels ſhall remaine as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authoritie of Parliament, in the ſecond yeare of the reigne of King Edward the ſixt according to the Act of Parliament in that caſe made and prouided.

¶ An order for Morning prayer dayly throughout the yeere.

AT the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhall reade with a lowd voyce ſome one of theſe Sentences of the Scriptures that follow. And then ſhall hee ſay that which is written after the ſaid Sentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickednes out of my remembrance, ſaith the Lord. Ezek 18.

I doe know mine owne wickednes, and my ſinne is alway againſt me. Pſal 51.

Turne thy face away from our ſinnes (O Lord) and blot out all our offences. Pſal 51.

A ſorowfull ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts. Pſal

Prouided alwayes, and be it ordained and enacted by the authoritie aforesaid, that all and singular Archbishops and Bishops, and euery of their Chancellers, Commissaries, Archdeacons, and other Ordinaries, hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authoritie, by vertue of this Act, aswell to enquire in their visitation, Synodes, or elsewhere within their iurisdiction, as at any other time and place, to take accusations and informations of all and euery the things aboue mentioned, done, committed, or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration or deprivation, or other censures and proceedes in like forme as heretofore hath beene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinary, hauing a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones bee conuicted before the Iustices: and likewise receiuing for the said first offence punishment by the Iustices, he shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Prouided alwayes and be it enacted, that such ornaments of the Church, & of the Ministers thereof, shall be retained, and be in vse, as was in this Church of England by the authoritie of Parliament in the second yeere of the reigne of King Edward the first, vntill other order shall be therein taken by authoritie of the Queenes Maiestie, with the aduice of her Commissioners, appointed and authorized vnder the great Seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduise of the said Commissioners, or Metropolitane, ordeine & publish such further Ceremonies or Rites, as may be most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christes body Mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, that all lawes, statutes, and ordinances wherein or whereby any other Seruice, administration of Sacraments, or Common prayer is limitted, established, or set foorth to be vsed within this Realme, or any other the Queenes dominions and countreyes, shall from henceforth vtterly be voyd, and of none effect.

The

The order where Morning and Euening prayer ſhall be vſed and ſaid.

THe Morning and Euening prayer ſhalbe vſed in the accuſtomed place of the Church, Chappell, or Chancell, except it ſhalbe otherwiſe determined by the Ordinarie of the place, and the Chancels ſhall remaine as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authoritie of Parliament, in the ſecond yeare of the reigne of King Edward the ſixt according to the Act of Parliament in that caſe made and prouided.

¶ An order for Morning prayer dayly throughout the yeere.

AT the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhall reade with a lowd voyce ſome one of theſe Sentences of the Scriptures that follow. And then ſhall hee ſay that which is written after the ſaid Sentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickednes out of my remembrance, ſaith the Lord. Ezek 18.

I doe know mine owne wickednes, Pſal. 51.
and my ſinne is alway againſt me.

Turne thy face away from our ſinnes (O Lord) Pſal. 51.
and blot out all our offences.

A ſorowfull ſpirit is a ſacrifice to God: a contrite Pſal. 51.
(O Lord) humble and contrite hearts.

Ioel.2. Rent your hearts, and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one that is sory for your afflictions.

Dan.9. To thee (O Lord God) belongeth mercy and forgiuenes, for we haue gone away from thee, and haue not hearkened to thy voyce, wherby we might walke in thy Lawes which thou hast appointed for vs.

Iere.10. Correct vs (O Lord) and yet in thy iudgement, not in thy fury, lest we should be consumed, and brought to nothing.

Mat.3. Amend your liues, for the kingdome of God is at hand.

Luke.15. I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.

Psal.143. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1.Iohn.1. If we say that we haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifolde sinnes and wickednes, & that we should not dissemble nor cloke them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that wee may obtaine forgiuenesse of the same, by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to do, when we assemble and meete together, to render thanks for the great benefits that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to

aske

aske those things which be requisite and necessary, as well for the bodie as the soule. Wherefore I pray and beseech you, as many as be heere present, to accompany me with a pure heart & humble voice, vnto the throne of the heauenly grace, saying after me.

¶ A generall confession to be saide of the whole congregation after the Minister, kneeling.

ALmighty and most mercifull Father, We haue erred and strayed from thy wayes like lost sheepe, We haue followed too much the deuises & desires of our owne hearts, We haue offended against thy holy lawes, We haue left vndone those things which wee ought to haue done, And we haue done those things which we ought not to haue done, And there is no health in vs: But thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faults, Restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lord, And grant, O most merciful Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name, Amen.

¶ The absolution or remission of sinnes to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Iesus Christ: which desireth not the death of a sinner, but rather that he may turne from his wickednesse and liue, and hath giuen power and commandement to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truely repent, and vnfainedly beleeue his holy Gospel. Wherefore we beseech him to grant vnto vs true repentance and his holy Spirit, that those things may please him which we do at this present, that the rest

the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Jesus Christ our Lord.

The people shall answere. Amen.

¶ Then shall the Minister begin the Lords prayer with a loude voice.

OUr Father which art in heauen, &c.

Then Likewise he shall say.

O Lord open thou our lips.

Answere.

And our mouth shall shew forth thy praise.

Priest.

O God make speede to saue vs.

Answere.

O Lord make haste to help vs.

Priest.

Glory be to the Father, &c.

As it was in the beginning, &c.

Praise ye the Lord.

Then shall be said or sung this Psalme following.

Venite exultemus Domino. Psal. 95.

COme, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thankesgiuing: and shewe our selues glad in him with Psalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hils is his also.

The Sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship, and fall downe: and [illegible]fore the Lord our maker.

[illegible]he Lord our God: and we are the people

of

of his pasture, and the sheepe of his hands.

To day if ye will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernes.

When your fathers tempted me: prooued me, and saw my workes.

Fourtie yeeres long was I grieued with this generation, and said: It is a people that do erre in their hearts, for they haue not knowne my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c. As it was in the &c.

¶ Then shall follow certaine Psalmes in order, as they be appointed in a Table made for that purpose, except there be proper Psalmes appointed for this day. And at the end of euery Psalme throughout the yeare, and likewise in the end of Benedictus, Benedicite, Magnificat and Nunc dimittis, shalbe repeated, Glorie be to the Father, &c. As it was in the &c.

¶ Then shall bee read two Lessons distinctly with a lowe voyce, that the people may heare. The first of the Olde Testament, the second of the New, like as they bee appointed in the Kalender, except there bee proper Lessons assigned for that day: The Minister that readeth the Lesson, standing and turning him so as hee may be best heard of all such as bee present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter, he shall say,

Here endeth such a Chapter of such a Booke.

¶ And to the end the people may the better heare, in places where they doe sing, there shall [illegible] sung in a plaine tune, after the manor of distinct [illegible] and likewise the Epistle and Gospel. After the

the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord.

¶ Th
a
O Ur
O Lord
And o
O God
O Le
Glor
As it
Then

Venite exultemus Domino. Psal. 95.

Let
giuing:
Psalme
For t
aboue a
In hi
the trea

The Sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship, and fall downe: and
fore the Lord our maker.
he Lord our God: and we are the people
of

MUTILA
ORIGINA

of his pasture, and the sheepe of his hands.

To day if ye will heare his voice, harden not your hearts: as in the vnprouocation, and as in the day of

oued me, and

with this ge-
erre in their
ayes.
: that they

s in the &c.
ler, as they be
rpose, except
s day. And a
eare, and like
, Magnificat
nie be to the

with a lowe
rst of the Ole
s they bee ap-
e proper Les-
that readeth
is hee may be
before euery
first, second,
xodus, Mat-
d in the Ka-
e shall say

were enuery such a Chapter of such a Booke.

¶ And to the end the people may the better heare
places where they doe sing, there shall
sung in a plaine tune, after the manet of
and likewise the Epistle and Gospel. After

the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternall ioy, through Jeſus Chriſt our Lord.

The people ſhall anſwere. Amen.

¶ Then ſhall the Miniſter begin the Lords prayer with a loude voice.

OUr Father which art in heauen, &c.

Then Likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to help vs.

Prieſt.

Glory be to the Father, &c.

As it was in the beginning, &c.

Praiſe ye the Lord.

Then ſhall be ſaid or ſung this Pſalme following.

Venite exultemus Domino. Pſal. 95.

COme, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: and ſhewe our ſelues glad in him with Pſalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hils is his alſo.

The Sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worſhip, and fall downe: and [illegible]fore the Lord our maker.

[illegible]he Lord our God: and we are the people of

of his pasture, and the sheepe of his hands.

To day if ye will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernes.

When your fathers tempted me: prooued me, and saw my workes.

Fourtie yeeres long was I grieued with this generation, and said: It is a people that do erre in their hearts, for they haue not knowne my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c. As it was in the &c.

¶ Then shall follow certaine Psalmes in order, as they be appointed in a Table made for that purpose, except there be proper Psalmes appointed for this day. And at the end of euery Psalme throughout the yeare, and likewise in the end of Benedictus, Benedicite, Magnificat and Nunc dimittis, shalbe repeated, Glorie be to the Father, &c. As it was in the &c.

¶ Then shall bee read two Lessons distinctly with a lowd voyce, that the people may heare. The first of the Olde Testament, the second of the New, like as they bee appointed in the Kalender, except there bee proper Lessons assigned for that day: The Minister that readeth the Lesson, standing and turning him so as hee may be best heard of all such as bee present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter, he shall say,

Here endeth such a Chapter of such a Booke.

¶ And to the end the people may the better heare, in places where they doe sing, there shall [illegible] sung in a plaine tune, after the manor of distinct [illegible] and likewise the Epistle and Gospel. After the

ſon ſhall follow, Te Deum laudamus, in Engliſh, daily throughout the whole yeere.

Te Deum laudamus

WE praiſe thee, O God: wee knowledge thee to be the Lord.

All the earth doeth worſhip thee: the Father euerlaſting.

To thee all Angels cry alowd: the heauens, and all the powers therein.

To thee Cherubin, & Seraphin: cõtinually do cry.

Holy, holy, holy: Lord God of Sabaoth.

Heauen & earth are ful of the maieſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets praiſe thee.

The noble armie of Martyrs: praiſe thee.

The holy Church throughout all the world: doeth knowledge thee.

The Father: of an infinite Maieſtie.

Thine honourable true, and onely Sonne.

Alſo the holy Ghoſt the Comforter.

Thou art the King of glory O Chriſt.

Thou art the euerlaſting Sonne of the Father.

When thou tookeſt vpon thee to deliuer man: thou didſt not abhorre the Virgins wombe.

When thou haddeſt ouercome the ſharpeneſſe of death: thou diddeſt open the kingdome of heauen to all beleeuers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We beleeue that thou ſhalt come to be our Iudge.

We therefore pray thee helpe thy ſeruants: whom thou haſt redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glory euerlaſting.

O Lord ſaue thy people: and bleſſe thine heritage.

Gouerne them: and lift them vp for euer.

Day

Day by day: we magnifie thee:
And we worship thy name: euer world without end
Vouchsafe (O Lord:) to kepe vs this day without
sinne.
O Lord haue mercy vpon vs: haue mercy vpon vs.
O Lord let thy mercy lighten vpon vs: as our trust
is in thee.
O Lord in thee haue I trusted: let mee neuer bee
confounded.

¶ Or this Canticle, Benedicite omnia opera, &c.

O All yee workes of the Lord, blesse yee the Lord: praysse him and magnifie him for euer. Benedicite.
O ye Angels of the Lord, blesse ye the Lord: praysse him and magnifie him for euer.
O ye heauens, blesse yee the Lord: praysse him and magnifie him for euer.
O yee waters that be aboue the firmament, blesse ye the Lord: praysse him and magnifie him for euer.
O all yee powers of the Lord, blesse yee the Lord: praise him and magnifie him for euer.
O ye Sunne and Moone, blesse ye the Lord: praise him and magnifie him for euer.
O ye starres of heauen, blesse ye the Lord: praysse him and magnifie him for euer.
O ye showers and dew, blesse ye the Lord: praysse him and magnifie him for euer.
O ye winds of God, blesse ye the Lord: praise him and magnifie him for euer.
O ye fire and heate, blesse ye the Lord: praysse him and magnifie him for euer.
O yee Winter and Summer, blesse yee the Lord: praysse him and magnifie him for euer.
O yee dewes and frosts, blesse ye the Lord: praysse him and magnifie him for euer.
O ye frost and cold, blesse ye the Lord: praysse him

and magnifie him for euer.

O ye yce and snow, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye light and darkneſſe, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye lightnings and cloudes, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it prayſe him and magnifie him for euer.

O ye mountaines and hilles, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye welles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Seas and floodes, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye whales & all that mooue in the waters, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye fowles of the ayre, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O ye Prieſts of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye

O ye holy and humble men of heart, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ And after the ſecond Leſſon, ſhall bee vſed and ſaid Benedictus in Engliſh, as followeth.

Benedictus.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath raiſed vp a mightie ſaluation for vs: in the houſe of his ſeruant Dauid.

As hee ſpake by the mouth of his holy Prophets: which haue beene ſince the world began.

That we ſhould be ſaued from our enemies: and from the hands of all that hate vs.

To performe the mercy promiſed to our forefathers: and to remember his holy Couenant.

To performe the oth which he ſware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might ſerue him without feare.

In holineſſe and righteouſneſſe before him: all the dayes of our life.

And thou Childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.

Through the tender mercy of our God: whereby the day ſpring from on high hath viſited vs.

To giue light to them that ſit in darkeneſſe and in the ſhadow of death: and to guide our feete into the way of peace.

Glory be to the Father, &c. As it was in the, &c.

Or

¶ Or this O. Pſalme, Iubilate Deo.

Iubilate Deo.

OBe ioyfull in the Lord (all ye lands:) ſerue the Lord with gladneſſe, and come before his preſence with a ſong.

Be yee ſure that the Lord hee is God: it is he that hath made vs, and not wee our ſelues, wee are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankſgiuing, and into his Courts with praiſe: be thankeful vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercy is euerlaſting: and his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then ſhall bee ſaide the Creed, by the Miniſter, and the people, ſtanding.

IBeleeue in God, the Father Almighty, maker of heauen and earth: and in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgine Mary, ſuffered vnder Ponce Pilate, was crucified, dead, and buried, hee deſcended into hell, the third day he roſe againe from the dead, he aſcended into heauen, and ſitteth on the right hand of God the Father Almighty, from thence ſhall he come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiueneſſe of ſins, the reſurrection of the body, and the life euerlaſting. Amen.

¶ And after that, theſe prayers following, as well at Euening praier, as at Morning praier, all deuoutly kneeling, the Miniſter firſt pronouncing with a loud voyce.

The Lord be with you.

Anſwere.

Answere.

And with thy Spirit.

The Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes and people shall say the Lords prayer in English with a lowd voice.

OUr Father which art in heauen, &c.

¶ Then the Minister standing vp, shall say.

O Lord shew thy mercy vpon vs.

Answere.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answere.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but onely thou, O God.

Priest.

O God make cleane our hearts within vs.

Answere.

And take not thy holy Spirit from vs.

¶ Then

¶ Then ſhall follow three Collects, The firſt of the day, which ſhalbe the ſame that is appointed at the Communion. The ſecond for peace. The third, for grace to liue well. And the two laſt Collects ſhall neuer altar, but daily bee ſaid at Morning prayer throughout all the yeere as foloweth.

¶ The ſecond Collect for peace.

O God which art authour of peace, and louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedom, defend vs thy humble ſeruants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord, Amen.

¶ The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mighty power, and grant that this day wee fall into no ſinne, neither runne into any kind of danger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord, Amen.

An order for Euening prayer throughout the yeere.

¶ The Prieſt ſhall ſay.

OUr Father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

Euening prayer.

Prieſt.

O God make ſpeed to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Prayſe ye the Lord.

Then the Pſalmes in order as they be appointed in the table for Pſalmes, except there be proper Pſalmes appointed for that day. Then a Leſſon of the old Teſtament, as is appointed likewiſe in the Kalender, except there bee proper Leſſons appointed for that day. After that Magnificat in Engliſh as followeth.

MY ſoule doth magnifie the Lord: and my ſpirit hath reioyced in God my Sauior. Magnificat. Luk 1.

For he hath regarded: the lowlineſſe of his handmaiden.

For behold from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath ſhewed ſtrength with his arme: hee hath ſcattered the proud in ỹ imagination of their hearts.

He hath put downe the mighty from their ſeat: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſeruant Iſrael: as he promiſed to our forefathers, Abraham, and his ſeede for euer.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Or

Or else this Psalme.

Cantate Domino. Psal. 98.

O Sing vnto the Lord a new song: for he hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercy and trueth toward the house of Israel: & all the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all yee lands: Sing, reioyce, and giue thankes.

Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thanksgiuing.

With Trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

Let the Sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnesse shall hee iudge the world: and the people with equity.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ Then a Lesson of the new Testament. And after that Nunc dimittis in English, as followeth.

Nunc dimittis Luke. 2. 29.

LOrd now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

Or

¶ Or elſe this Pſalme.

GOd be mercifull vnto vs, and bleſſe vs: and ſhew vs the light of his countenance, and be mercifull vnto vs. Deus miſereatur. Pſal. 67.

That thy way may be knowen vpõ earth: thy ſauing health among all Nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the Nations reioyce and be glad: for thou ſhalt iudge the folke righteouſly, and gouerne the Nations vpon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring foorth her increaſe: and God euen our owne God, ſhall giue vs his bleſſing.

God ſhall bleſſe vs: and all the ends of the world ſhall feare him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then ſhall follow the Creed, with other prayers, as is before appointed at morning prayer after Benedictus, and with three Collects. Firſt of the day. The ſecond for peace. The third for ayde againſt all perils, as hereafter follow: which two laſt Collectes ſhall be daily ſaid at Euening prayer, without alteration.

¶ The ſecond Collect at Euening prayer.

O God, from whom all holy deſires, all good counſels, and all iuſt workes doe proceede: giue vnto thy ſeruants that peace which the world cannot giue that both our hearts may be ſet to obey thy commandements, and alſo that by thee we being defended from the feare of our enemies, may paſſe our time in reſt and quietnes, through the merits of Ieſus Chriſt our Sauiour, Amen.

¶ The

The third Collect for ayd against all perils.

LIghten our darkenesse we beseech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Iesus Christ, Amen.

¶ In the feasts of Christmas, the Epiphany, Saint Matthie, Easter, the Ascension, Penticost, S. Iohn Baptist, Saint Iames, Saint Bartholomew, S. Matthew, S. Simon and Iude, Saint Andrew, and Trinitie Sunday, shalbe sung or said immediatly after Benedictus, this confession of our Christian faith.

Quicunque vult.

WHosoeuer wil be saued: before all things it is necessary that hee holde the Catholique faith.

Which faith except euery one do keep holy and vndefiled, without doubt hee shall perish euerlastingly.

And the Catholique faith is this: that we worship one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almightie.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery person by himselfe to be God and Lord.

So are we forbidden by the Catholique Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, & of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesaid: the vnitie in

Trinitie, & the Trinitie in vnitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore it is necessary to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Iesus Christ, the Sonne of God is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euil, into euerlasting fire.

This

This is the Catholique faith: which except a man beleeue faithfully he cannot be saued.

Glory be to the father, &c. As it was in the, &c.

Thus endeth the order of Morning and Euening prayer thorowout the whole yeere.

¶Here followeth the Letanie, to be vsed vpon Sundayes, Wednesdayes and Fridayes, and at other times when it shall be commanded by the Ordinary.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen: haue mercie vpon vs miserable sinners

O God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, & glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the crafts

crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh, & the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell and murther, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnes of heart, and contempt of thy word, and Commandement.

Good Lord deliuer vs.

By the Mysterie of thy holy Incarnation, by thy holy Natiuitie and Circumcision, by thy Baptisme, Fasting and Temptation.

Good Lord deliuer vs.

By thine Agonie and bloody Sweat, by thy Crosse and Passion, by thy precious Death and Buriall, by thy glorious Resurrection and Ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Iudgment.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Iames our most gracious King and gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare, & loue, and that he may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee to heare vs good Lord.

That it may please thee to bless and preserue our gracious Queene Anne, Prince Charles, Fredericke the Prince Electour Palatine, and the Lady Elizabeth his wife.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, Pastours, and Ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing, they may set it forth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisdome, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to bless, and keep the Magistrates, giuing them grace to execute Iustice, and to maintaine trueth.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe all thy people.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all nations vnitie, peace, and concord.

We beſeech thee to hearevs good Lord.

That it may pleaſe thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruits of the ſpirit.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bring into the way of trueth, all ſuch as haue erred and are deceiued.

We beſeech thee to heare vs g od Lord.

That it may pleaſe thee to ſtrengthen ſuch as doe ſtand, and to comfort and helpe the weake hearted, and to raiſe vp them that fall, and finally to beate downe Satan vnder our feet.

VVe beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſuccor, helpe, and comfort, all that bee in danger, neceſſitie and tribulation.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to preſerue all that trauell, by land or by water, all women labouring of childe, all ſicke perſons and young children, and to ſhewe thy pitie vpon all priſoners and captiues.

We beſeech thee to heare vs good Lord,

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercie vpon all men.

We beseech thee to heare vs good Lord.

That it may please thee to forgiue our enemies, persecutors, and slanderers, & to turne their hearts.

We beseech thee to heare vs good Lord.

That it may please thee to giue and preserue to our vse the kindly fruites of the earth, so as in due time we may enioy them.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs true repentance, to forgiue vs all our sinnes, negligences, and ignorances, and to endue vs with the grace of thy holy spirit, to amend our liues according to thy holy word.

We beseech thee to heare vs good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God: wee beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercie vpon vs.

Christ haue mercy vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euil. Amen.

The Verficle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers, that we make before thee in all our troubles and aduersities, whensoeuer they oppresse vs, & graciously heare vs, that those euils, which the craft and subtiltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that we thy seruants, being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes, that thou diddest in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the Sonne: and to holy Ghost.

As

As it was in the beginning, is now, and euer shall be world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid, haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs O Christ.

Graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercy lighten vpon vs.

Answere.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake turne from vs all those euils, that we most righteously haue deserued: and grant that in all our troubles we may put our whole trust and confidence in thy mercy and euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Jesus Christ our Lord. Amen.

¶ A prayer for the Kings Maiestie.

O Lord our heauenly Father, high and mighty, King of Kings, Lord of Lords, the onely ruler of Princes, which doest from thy Throne behold all the dwellers vpon the earth, most heartily we beseech

thee with thy fauor to behold our moſt gracious Soueraigne Lord King James, & ſo replenish him with the grace of thy holy ſpirit, that hee may alway incline to thy will, and walke in thy way, endue him plentifully with heauenly gifts, grant him in health and wealth long to liue, ſtrengthen him, that he may vanquiſh and ouercome all his enemies, and finally after this life, he may attaine euerlaſting ioy and felicitie, through Jeſus Chriſt our Lord. Amen.

A prayer for the Queene and Prince, and the King and Queenes children.

ALmightie God, which haſt promiſed to be a Father of thine elect, and of their ſeed, we humbly beſeech thee to bleſſe our gracious Queene Anne, Prince Charles, Fredericke, the Prince Elector Palatine, and the Lady Elizabeth his wife: endue them with thy holy Spirit, enrich them with thy heauenly grace, proſper them with all happineſſe, and bring them to thine euerlaſting kingdome, through Jeſus Chriſt our Lord. Amen.

ALmighty and euerlaſting GOD, which onely worketh great maruailes, ſend downe vpon our Biſhops, and Curates, and all Congregations committed to their charge, the healthfull ſpirit of thy grace, and that they may truely pleaſe thee, powre vpon them the continuall dewe of thy bleſſing. Grant this, O Lord, for the honour of our Aduocate and Mediatour Jeſus Chriſt. Amen.

A prayer of Chryſoſtome.

ALmighty God, which haſt giuen vs grace at this time with one accord, to make our common ſupplications

plications vnto thee, and doest promise that when two or thee be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting. Amen.

2 Corinthians. 13.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy God, be with vs all euermore. Amen.

For raine if the time require.

O God heauenly Father, which by thy Sonne Iesus Christ hast promised to all them that seeke thy kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance: Send vs we beseech thee, in this our necessitie, such moderate raine and showers, that wee may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

For faire weather.

O Lord God, which for the sinne of man diddest once drown al ỹ world, except eight persons, and afterward of thy great mercy didst promise neuer to destroy it so againe: We humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance, thou wilt send vs such weather, whereby wee may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemency to giue thee prayse and glory, through Iesus Christ our Lord. Amen.

¶ In

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beastes increase and fishes doe multiply: behold we beseech thee the afflictions of thy people, and grant that the scarsity and dearth (which we doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In the time of warre.

O Almighty God, King of all Kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that we being armed with thy defence may be preserued euermore from al perils to glorifie thee, which art the only giuer of al victory, through the merits of thy onely Sonne Iesus Christ our Lord.

¶ In the time of any common plague or sickenesse.

Almighty God, which in thy wrath, in the time of King Dauid, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercie, diddest saue the rest, haue pity vpon vs miserable sinners that now are vilited with great sicknesse and mortality, that like as thou didst then command thine Angel to cease from punishing:

so

ſo it may now pleaſe thee to withdraw from vs this plague and grieuous ſickneſſe, through Jeſus Chriſt our Lord, Amen.

O God, whoſe nature and property is euer to haue mercy, and to forgiue, receiue our humble petitions, and though wee bee tied and bound with the chaine of our ſinnes, yet let the pitifulneſſe of thy great mercy looſe vs, for the honour of Jeſus Chriſtes ſake our Mediatour and Aduocate, Amen.

¶ A Thankeſgiuing for Raine.

O God our heauenly Father, who by thy glorious prouidence, doeſt cauſe the former and the latter Raine to deſcend vpon the earth, that it may bring foorth fruit for the vſe of man: We giue thee humble thankes, that it hath pleaſed thee in our greateſt neceſſitie to ſend vs at the laſt a ioyful Raine vpon thine Inheritance, and to refreſh it when it was dry, to the great comfort of vs thine vnworthy ſeruants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord, Amen.

¶ A Thankeſgiuing for Faire weather.

O Lord God who haſt iuſtly humbled vs by thy late plague of immoderate Raine and waters, and in thy mercy haſt relieued and comforted our ſoules by this ſeaſonable and bleſſed change of weather; Wee praiſe and glorifie thy holy Name for this thy mercie, and will alwayes declare thy louing kindneſſe from generation to generation, through Jeſus Chriſt our Lord, Amen.

¶ A

¶ A thankesgiuing for plentie.

O Most mercifull Father, which of thy gracious goodnesse, hast heard the deuout prayers of thy Church, and turned our dearth and scarcitie into cheapnesse and plentie: we giue thee humble thanks for this thy speciall bounty, beseeching thee to continue this thy louing kindnes vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord, Amen.

¶ A thanksgiuing for peace and victorie.

O Almighty God, which art a strong Tower of defence vnto thy seruants, against the face of their enemies: wee yeeld thee praise and thankesgiuing for our deliuerance from those great and apparant dangers, wherewith wee were compassed: wee acknowledge it thy goodnesse, that we were not deliuered ouer as a pray vnto them, beseeching thee still to continue such thy mercies toward vs, that all the world may know, that thou art our Sauiour and mightie deliuerer, through Iesus Christ our Lord, Amen.

¶ A thankesgiuing for deliuerance from the Plague.

O Lord God, which hast wounded vs for our sins, and consumed vs for our transgressions, by thy late heauie and dreadfull visitation, and now in the middest of Iudgement remembring Mercie, hast redeemed our soules from the iawes of death; Wee offer vnto thy Fatherly goodnesse our selues, our soules and bodies, which thou hast deliuered, to bee a liuing

liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the middest of the Congregation, through Jesus Christ our Lord. Amen.

Or this.

WE humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy Law might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardenesse of heart: Yet seeing it hath pleased thee of thy tender mercie, vpon our weake and vnworthy humiliation, to asswage the noysome pestilence, wherewith we lately haue beene sore afflicted, and to restore the voyce of ioy and health into our dwellings: We offer vnto thy diuine Maiestie the Sacrifice of praise and thanksgiuing, lauding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs,

through Jesus Christ
our LORD.
Amen.

¶ The

¶ The Collects, Epistles, and Gospels, to be vsed at the celebration of the Lords Supper and holy Communion through the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that we may cast away the workes of darkenesse, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Son Iesus Christ came to visite vs in great humility) that in the last day, when he shall come againe in his glorious maiestie, to iudge both the quicke and the dead, we may rise to the life immortall, through him, who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

Rom. 13. 8.

OWe nothing to any many, but this, that ye loue one another: For he that loueth another, fulfilleth the Law. For these Commandements, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so forth (if there be any other Commandement) it is all comprehended in this saying, namely, Loue thy neighbor as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also we know the season, how that it is time that we should now awake out of sleepe: for now is our saluation neerer, then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darknesse, and let vs put on the armour of light. Let vs walke honestly

honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel.

AND when they drew nigh to Ierusalem, and were come to Bethphage vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon ye shall finde an Asse bound, and her colt with her, loose them, and bring them vnto me: and if any man say ought vnto you, say ye, The Lord hath need of them: and straightway he will let them goe. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion: Behold, thy King commeth vnto thee meeke, sitting vpon an Asse, and a colt the foale of the asse vsed to the yoke. The disciples went and did as Iesus commanded them, and brought the asse and the colt, and put on them their cloathes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer the people that went before, and they that came after, cried, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the Name of the Lord, Hosanna in the Highest. And when he was come to Hierusalem, all the city was moued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth, a City of Galilee. And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that Matt. 21. 1.

that ſold doues, and ſaid vnto them, It is written, My houſe ſhalbe called the Houſe of prayer, but yee haue made it a denne of theeues.

¶ The ſecond Sunday in Aduent.

The Collect.

BLeſſed Lord, which haſt cauſed all holy Scriptures to be written for our learning: Graunt vs that we may in ſuch wiſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience and comfort of thy holy word, we may embrace and euer hold faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our Sauiour Jeſus Chriſt.

The Epiſtle.

Rom. 15. 4. WHatſoeuer things are written afore time, they are written for our learning, that we, through patience and comfort of the Scriptures, might haue hope. The God of patience and conſolation, grant you to be like minded one towards another, after the enſample of Chriſt Jeſus: that ye all agreeing together, may with one mouth praiſe God the Father of our Lord Jeſus Chriſt. Wherefore receiue ye one another, as Chriſt receiued vs, to the praiſe of God. And this I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion for the Trueth of God, to confirme the promiſes made vnto the Fathers, and that the Gentiles might praiſe God for his mercie, as it is written, For this cauſe I will praiſe thee among the Gentiles, and ſing vnto thy Name. And againe he ſaith, Reioyce yee Gentiles with his people. And againe, Praiſe the Lord all ye Gentiles, and laude him, all ye Nations together. And againe Eſay ſayeth, There ſhall be the roote of Jeſſe, and he that ſhall riſe to reigne ouer the Gentiles, in him ſhall the Gentiles

Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that yee may be rich in hope through the power of the holy Ghost.

The Gospel.

THere shalbe signes in the Sun, and in the Moone, and in the Starrs: and in the earth the people shall be at their wittes end through dispaire. The Sea and the waters shal roare, and mens hearts shal faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shall moue. And then shall they see the Sonne of man come in a cloud, with power and great glory. When these things beginne to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh And he shewed them a similitude: Behold the figge tree, and all other trees, when they shoote forth their buds, ye see and know of your owne selues, that Summer is then nie at hand. So likewise yee also (when ye see these things come to passe) be sure that the kingdome of God is nie. Verely I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe, but my words shall not passe. Luke 21. 25.

¶ The third Sunday in Aduent.

The Collect.

LORD we beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Jesus Christ.

The Epistle.

LEt a man this wise esteeme vs, euen as the ministers of Christ, and stewards of the secrets of GOD. Furthermore, it is required of the stewards, that a man be found faithfull, 1. Cor. 4. 1.

Which

with me it is but a very small thing that I should be iudged of you, either of mans iudgement: No, I iudge not mine owne selfe, for I know nought by my selfe, yet am I not thereby iustified. It is the LORD that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsels of the hearts, and then shall euery man haue praise of God.

The Gospel.

Matt. 11. 2. WHen Iohn, being in prison, heard the workes of Christ, he sent two of his disciples, and said vnto him, Art thou he that shall come, or doe we looke for another? Iesus answered and said vnto them, Goe and shew Iohn againe what ye haue heard and seene. The blinde receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, & the poore receiue the glad tydings of the Gospel, and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What, went ye out into the wildernesse to see? A reede that is shaken with the wind? or what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out for to see? A Prophet? Verily I say vnto you, and more then a Prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

The Collect.

LOrd raise vp (we pray thee) thy power, and come among vs, and with great might succor vs, that whereas (through our sinnes and wickednesse) wee

be

be sore let and hindred, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost, be honor and glory, world without end.

The Epistle.

REioyce in the Lord alway, and againe I say, reioyce. Let your softnes be knowen to all men: the Lord is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest vnto God with giuing of thanks. And the peace of God (which passeth all vnderstanding) keepe your hearts and minds through Christ Iesu. Phil. 4. 4.

The Gospel.

THis is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, What art thou? And he confessed and denied not, and plainly sayd, I am not Christ. And they asked him, What art thou then? Art thou Elias? And he sayd, I am not. Art thou the Prophet? And he answered, No. Then sayd they vnto him, What art thou, that we may giue an answere vnto them that sent vs? What sayest thou of thy selfe? He sayd, I am the voyce of a Cryer in the wildernesse, Make streight the way of the Lord, as saith the Prophet Esay. And they which were sent, were of the Pharises, and they asked him, and sayd vnto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you whō ye know not: he it is, which though he came after me was before me, whose shooe latchet I am not worthy to vnloose. These things were Iohn 1. 19

done at Bethabara beyond Jordan, where John did baptize.

¶ Christmas day.

The Collect.

ALmightie God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may dayly be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liueth and reigneth with thee, &c.

The Epistle.

Heb. 1. 1. GOD in times past, diuersly and many wayes spake vnto the Fathers by Prophets: but in these last dayes he hath spoken to vs by his owne Son, whom hee hath made Heire of all things, by whom also he made the world. Which Sonne being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his owne power purged our sinnes, and sitteth on the right hand of the Maiesty on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels said hee at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will be his Father, and hee shall bee my Sonne. And againe, when hee bringeth in the first begotten Sonne into the world, hee saith, And let all the Angels of God worship him. And vnto the Angels hee saith, Hee maketh his Angels Spirits, and his ministers a flame of fire. But vnto the Sonne he saith, Thy Seate (O God) shall bee for euer and euer, the scepter of thy kingdome is a right scepter; thou hast loued righteousnesse, and ha-

ted

ted iniquity. Wherefore God, euen thy God, hath anointed thee with the Oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast laid the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou endurest. They all shall ware old as doeth a garment, and as a vesture shalt thou change them, and they shalbe changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel,

IN the beginning was the word, and the word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darknesse, and the darknesse comprehended it not. There was sent from God a man, whose name was John, the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. He was not that Light, but was sent to beare witnesse of the Light. That Light was the true Light, which lighteneth euery man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue he power to bee made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the onely begotten sonne of the Father, full of grace and truth. Iohn. 1. 1.

S. Stephens day.

The Collect.

GRant vs, O Lord to learne to loue our enemies, by the example of thy Martyr S. Stephen, who prayed for his persecutors, to thee which liuest, &c.

¶ Then shall follow the Collect of the Nativity, which shall be said continually vnto New yeeres day.

The Epistle.

Acts. 7. 55. AND Stephen being full of the holy Ghost looked vp stedfastly with his eyes into heauen, and saw the glory of God, and Iesus standing on the Right hand of God, & said, Behold, I see the heauens open, and the Sonne of man standing on the Right hand of God. Then they gaue a shout with a lowde voice, & stopped their eares, and ran vpon him all at once, and cast him out of the city, and stoned him. And the witnesses laid down their clothes at a yong mans feet, whose name was Saul: & they stoned Stephen, calling on, and saying, Lord Iesu receiue my spirit. And he kneeled downe, and cried with a lowd voice, Lord lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospel.

Matt. 23. 34. BEhold, I send vnto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them ye shall scourge in your Synagogues, and persecute them from City to City, that vpon you may come all the righteous blood which hath bene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the temple and the altar. Verily I say vnto you, all these things

things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the hen gathereth her chickins vnder her wings, and ye would not? Behold, your house is left vnto you desolate. For I say vnto you, Ye shall not see me henceforth, till that ye say, Blessed is he that commeth in the Name of the Lord.

¶ S. Iohn Euangelists day.

The Collect.

MErcifull Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord. Amen.

The Epistle.

THat which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon, and our hands haue handled of the word of life (And the life appeared, and we haue seene, and beare witnesse, and shew vnto you that eternall life, which was with the Father, and appeared vnto vs) That which we haue seen and heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which we haue heard of him, and delare vnto you, that God is light, and in him is no darknesse at all. If we say we haue fellowship with him, and walke in darknesse, we lie, and doe not the trueth. But and if we 1. Iohn 1. 1.

walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If we say we haue no sinne, we deceiue our selues, and the truth is not in vs. If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a liar, and his word is not in vs.

The Gospel.

Iohn 21. 19. IEsus sayd vnto Peter, Follow thou me. Peter turned about, and saw the disciple whom Iesus loued, following, (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) When Peter therefore saw him, hee said to Iesus, Lord, what shall he here do? Iesus said vnto him, If I will haue him to tary til I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Iesus said not vnto him, He shall not die: but, If I will that he tary till I come, what is that to thee? The same disciple is he, which testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the Bookes that should be written.

¶ Innocents day.

The Collect.

ALmighty God, whose praise this day the yong innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee doe confesse, through Iesus Christ our Lord.

The

The Epistle.

I Looked, and loe, a Lambe stood on the mount Sion, and with him an hundred fortie and foure thousand, hauing his Name and his Fathers name written in their foreheads. And I heard a voice from heauen, as the sound of many waters, and as the voice of a great thunder. And I heard the voyce of Harpers, harping with their Harpes. And they sung as it were a new song before the seat, and before the foure beastes and the Elders, and no man could learne the Song, but the hundred forty and foure thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are Virgins. These follow the Lambe whithersoeuer he goeth. These were redeemed from men, being the first fruits vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the Throne of God. Apoc 14. 1.

The Gospel.

THe Angel of the LORD appeared to Ioseph in a sleepe, saying, Arise and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe that Herod will seeke the child to destroy him. So when he awoke he tooke the child and his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herod when he saw that he was mocked of the Wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeere old or vnder) Mat. 2. 13

according to the time, which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas he said, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almighty God, &c. (As vpon Christmas day.)

The Epistle.

Gal. 4. 1. AND I say, that the heire (as long as he is a child) differeth not from a seruant, though he be Lord of all, but is vnder tutors and gouernors, vntill the time that the Father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world: But when the time was full come, God sent his Sonne made of a woman, and made bound vnto the Law, to redeeme them which were bound vnto the Law, that we thorow election might receiue the inheritance that belongeth vnto the naturall sons. Because ye are sons, god hath sent the spirit of his Son into your hearts, which crieth Abba, Father Wherfore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The Gospel.

Mat. 1. 1. THis is the Booke of the generation of Iesus Christ the Sonne of Dauid, the Sonne of Abraham: Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zaram, of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat

begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed, of Ruth: Obed begat Jesse: Jesse begat Dauid the King: Dauid the King begat Salomon, of her that was the wife of Uri: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Ozias: Ozias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are fourteene generations. And from Dauid vnto the captiuity of Babylon are fourteene generations. And from the captiuity of Babylon vnto Christ, are fourteene generations.

The birth of Jesus Christ was on this wise: When his mother Mary was married to Joseph, (before they came to dwell together) she was found with childe by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while he thus thought, behold the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou Sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. She shall bring

forth

foorth a Sonne, and thou shalt call his Name Jesus, for he shall saue his people from their sinnes. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shall be with child, and shall bring foorth a Sonne, and they shall call his Name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Joseph, assoone as hee awoke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knew her not, till she had brought foorth her first begotten Sonne, and called his Name Jesus.

¶ The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Sonne to be Circumcised, and obedient to the Law for man: grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Rom. 4. 8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the Circumcision, or vpon the vncircumcision also? For wee say, that faith was reckoned to Abraham for righteousnesse. How was it then reckoned: when he was in Circumcision, or when he was in the vncircumcision? not in time of Circumcision, but when hee was yet vncircumcised. And he receiued the signe of Circumcision, as a seale of the righteousnesse of faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be

no

not circumcised, that righteousnesse might be imputed to them also, and that he might be the Father of Circumcision, not vnto them only which came of the Circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of Circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousnesse of faith: For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they sayd one to another, Let vs goe euen now vnto Bethlehem, and see this thing that we heare say is happened, which the Lord hath shewed vnto vs. And they came with hast, and found Mary and Joseph, and the Babe layd in a manger. And when they had seene it, they published abroad the saying that was told them of the childe. And all they that heard it, wondered at those things which were told them of the shepheards. But Mary kept all these sayings, and pondered them in her heart. And the shepheards returned, praising and lauding God, for all the things that they had heard and seene, euen as it was told vnto them. And when the eight day was come, that the child should be Circumcised, his Name was called Jesus, which was named of the Angel before he was conceiued in the wombe. Luk. 2. 15

If there bee a Sunday betweene the Epiphany and the Circumcision, then shall be vsed the same Collect, Epistle and Gospel at the Communion, which was vsed vpon the day of Circumcision.

¶ The

The Epiphanie.

The Collect.

O GOD, which by the leading of a starre, didst manifest thy onely begotten Sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Ephes. 3. 1. FOr this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye haue heard of the ministration of the grace of God which is giuen me to you ward. For by reuelation shewed he the mystery vnto me, as I wrote afore in few words, whereby when ye read, ye may vnderstand my knowledge in the mystery of Christ, which mystery in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel whereof I am made a minister, according to the gift of the grace of GOD, which is giuen vnto me after the working of his power. Vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world hath bin hid in God, which made all things through Jesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might be known by the Congregation, the manifolde wisedome of GOD, according to the eternall purpose which he wrought in Christ Jesus our LORD, by whom we haue boldnesse and entrance, with the confidence which is by the faith of him.

The

The Epiphany.

The Gospel.

WHen Jesus was borne in Bethlehem, a City in Jury, in the time of Herod the King: behold, there came wise men from the East to Hierusalem, saying, Where is he that is borne King of the Jewes? for we haue seene his starre in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all the City of Hierusalem with him. And when he had gathered all the chiefe Priests and Scribes of the people together, he demanded of them where Christ should be borne. And they sayd vnto him, At Bethlehem in Jury: for thus it is written by the Prophet, And thou Bethlehem in the land of Jury, art not the least among the princes of Juda: for out of thee shall come vnto me the Captaine that shall gouerne my people Israel. Then Herod (when he had priuily called the wise men) he enquired of them diligently what time the Starre appeared. And he bad them goe to Bethlehem, and said, Goe your way thither, and search diligently for the child: and when ye haue found him, bring me word againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the Starre which they saw in the East, went before them, till it came and stood ouer the place wherein the child was. When they saw the Starre, they were exceeding glad, and went into the house, and found the child with Mary his mother, and fell downe flat, and worshipped him, and opened their Treasures, and offered vnto him gifts, Gold, Frankincense, and Myrre. And after they were warned of God in a sleepe, that they should not goe againe to Herod, they returned into their owne countrey another way. Matt. 2.1.

The

The first Sunday after the Epiphanie.

The Collect.

LORD we beseech thee mercifully to receiue the prayers of thy people, which call vpon thee: and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

Rom. 12. 1. I Beseech you therefore, brethren, by the mercifulnesse of God, that ye make your bodies a quicke Sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world, but be ye changed in your shape, by the renewing of your minde, that ye may proue what thing that good and acceptable and perfect will of GOD is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stand high in his owne conceite, more then it becommeth him to esteeme of himselfe: but to iudge of himselfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and all members haue not one office: So we being many are one body in Christ, and euery man among our selues one anothers members.

The Gospel.

Luk. 2. 43 THe father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the daies as they returned home, the childe Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue beene in the company, came a dayes iourney, and sought him among their kinsfolke and acquain-

acquaintance. And when they found him not, they went backe againe to Hierusalem, & sought him. And it fortuned that after three dayes they found him in the Temple, sitting in the midst of the Doctors, hearing them and posing them: And all that heard him, were astonied at his understanding & answeres. And when they saw him, they marueiled. And his mother sayd vnto him, Son, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorowing. And he said vnto them, How happened it that ye sought me? Wist ye not that I must go about my fathers busines? And they vnderstood not that saying which he spake vnto them. And he went down with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisdom and age, and in fauour with God and men.

¶ The second Sunday after the Epiphanie.

The Collect.

ALmighty and Euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers gifts, according to the grace that is giuen vnto vs, Rom. 12. 6. if a man haue ye gift of prophesie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him do it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cheerefulnes.

fulnes. Let loue be without dissimulation. Hate that which is euil, and cleaue vnto that which is good. Be kind one to another with brotherly loue. In giuing honour, goe one before another. Be not slouthfull in the busines which ye haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessity of the saints. Be ready to harbour. Blesse them which persecute you, Blesse I say, and curse not. Be merry with them that are merry, weep with them that weep. Be of like affection one towards another. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Iohn 2, 1 AND the third day was there a mariage in Cana a city of Galile, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the mariage. And when the wine failed, the mother of Jesus said vnto him, They haue no wine. Jesus sayd vnto her, Womã, what haue I to do with thee? mine houre is not yet come. His mother said vnto the ministers, Whatsoeuer he saith vnto you, do it. And there were standing there sixe water pots of stone, after the maner of purifying of the Jewes, containing two or three firkins a piece. Jesus said vnto them, Fill the water pots with water. And they filled them vp to the brim. And he sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water knew) he called the bridegrome, and said vnto him, Euery man at the beginning doth set forth good wine, and when men be drunke, then that which is worse: but thou hast

hast kept the good wine vntill now. This beginning of miracles did Iesus in Cana of Galile, and shewed his glory, and his disciples beleeued on him.

¶ The third Sunday after the Epiphany.

The Collect.

ALmighty and euerlasting GOD, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy Right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BEe not wise in your owne opinions. Recompence to no man euill for euill. Prouide aforehand things honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with godnesse. Rom. 12. 16.

The Gospel.

WHen he was come downe from the mountaine, much people followed him. And behold, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Iesus put forth his hand, and touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed. And Iesus said vnto him, Tell no man but goe and shew thy selfe to the Priest, and offer the gift (that Moses commanded to be offered) for a witnesse vnto them. And when Iesus was entred into Mat. 8. 1.

Capernaum, there came vnto him a Centurion, and beſought him, ſaying, Maſter, my ſeruant lieth at home ſicke of the palſey, and is grieuouſly pained. And Jeſus ſaid, When I come vnto him, I will heale him. The Centurion anſwered, and ſaid, Sir, I am not worthy that thou ſhouldeſt come vnder my roofe: but ſpeake the word onely, and my ſeruant ſhall be healed. For I alſo my ſelfe am a man ſubiect to the authority of another, and haue Souldiers vnder me: and I ſay to this man, Goe, and he goeth, and to another man, Come, and he commeth: and to my ſeruant, Do this, and he doth it. When Jeſus heard theſe words, he marueiled, and ſayd vnto them that followed him, Verily I ſay vnto you, I haue not found ſo great faith in Iſrael. I ſay vnto you, that many ſhall come from the Eaſt and Weſt, and ſhall reſt with Abraham, Iſaac, and Jacob, in the kingdome of heauen. But the children of the kingdome ſhall be caſt out into vtter darkneſſe, there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid vnto the Centurion, Goe thy way, and as thou beleeueſt, ſo be it vnto thee. And his ſeruant was healed the ſelfe ſame houre.

¶ The iiij. Sunday after the Epiphanie.

The Collect.

GOd which knoweſt vs to be ſet in the mids of ſo many and great dangers, that for mans frailenes we cannot alway ſtand vpright: grant to vs the health of body and ſoule, that all thoſe things which we ſuffer for ſinne, by thy helpe we may well paſſe and ouercome, through Chriſt our Lord.

The Epiſtle.

Rom. 13. 1. LEt euery ſoule ſubmit himſelfe vnto the authority of the higher powers: for there is no power but of God. The powers that be, are ordeined

ordeined of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receiue to themselues damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? do well then, & so shalt thou be praised of the same: for he is the minister of GOD for thy wealth. But if thou doe that which is euill, then feare: for he beareth not the sword for nought: for he is the minister of God to take vengeance on them that do euill. Wherefore ye must needs obey, not onely for feare of vengeance, but also because of conscience: and euen for this cause pay yet tribute: For they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duety: tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honor, to whom honor pertaineth.

The Gospel.

AND when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, we perish. And he sayd vnto them, Why are ye fearefull, O ye of little faith? Then he arose, and rebuked the winds and the sea, & there followed a great clame. But the men marueyled, saying, What manner of man is this, that both winds and sea obey him? And when he was come to the other side, into the Countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying, O Iesu, thou Sonne of God, what haue we to doe with thee? Mat. 8. 23

Art thou come hither to torment vs before the time? And there was a good way off from them an herd of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herd of swine. And he said vnto them, Go your wayes. Then went they out, and departed into the herd of swine. And behold, the whole herd of swine was caried headlong into the Sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the Citie, and told euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole Citie came out to meete Jesus: and when they saw him, they besought him that he would depart out of their coasts.

¶ The v. Sunday after the Epiphanie.

The Collect.

LORD, we beseech thee to keepe thy Church and household continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

Coloss. 3. 12. PVt vpon you, as the elect of GOD, tender, mercy, kindnesse, humblenesse of minde meekenesse, long suffering, forbearing one another and forgiuing one another, if any man haue a quarell against another: as Christ forgaue you, euen so doe ye. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankefull. Let the word of Christ dwell in you plenteously with all wisedome. Teach and exhort your owne selues in Psalmes, and Hymnes, and spiritual songs,

singing

singing with grace in your hearts to the Lord. And whatsoeuer ye do in word or deed, do all in the Name of the Lord Iesu, giuing thanks to God the Father, by him.

The Gospel.

THe kingdome of heauen is like vnto a man which sowed good seed in his field: but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung vp, and had brought foorth fruit, then appeared the tares also. So the seruants of the householder came, and said vnto him, Sir, diddest not thou sow good seede in thy field? from whence then hath it tares? He said vnto them, The enuious man hath done this. The seruants said vnto him, Wilt thou then that we goe and weede them vp? But he said, Nay, lest while ye gather vp the tares, ye plucke vp also the wheat with them: let both grow together vntill the haruest, and in the time of haruest, I will say to the reapers, Gather ye first the tares, and binde them together in sheaues to be burnt, but gather the wheat into my barne. Matt. 13. 24.

¶ The sixt Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fift Sunday.

¶ The Sunday called Septuagesima.

The Collect.

O Lord, we beseech thee, fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth and reigneth world without end. Amen.

The Epistle.

1. Cor. 9. 24. PErceiue ye not, how that they which run in a course, run all, but one receiueth the reward? So run that ye may obtaine. Euery man that prouoeth masteries, abstaineth from all things: and they doe it to obtaine a crowne that shall perish, but we to obtaine an euerlasting crowne. I therefore so run, not as at an vncertaine thing: so fight I, not as one that beateth the ayre: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be cast away.

The Gospel.

Mat. 20. 1. THe kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a penny a day, he sent them into his Vineyard. And he went out about the third houre, and saw other standing idle in the market place, and sayd vnto them, Goe ye also into the vineyard, and what soeuer is right, I will giue you, and they went their way. Againe he went out about the sixt and ninth houre, & did likewise. And about the eleuenth houre he went out, and found other standing idle, and sayd vnto them, Why stand ye here all the day idle? They sayd vnto him, Because no man hath hired vs. Hee saith vnto them, Goe ye also into the Vineyard, and whatsoeuer is right, that shall ye receiue. So when Euen was come, the Lord of the Vineyard sayd vnto his steward, Call ỹ labourers, & giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receiued

receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But hee answered vnto one of them, and said, Friend, I doe thee no wrong: Didst thou not agree with me for a peny? Take that thine is, and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me lusteth with mine owne goods? Is thine eye euil because I am good? So the last shalbe first, and the first shalbe last. For many be called, but few be chosen.

¶ The Sunday called Sexagesima.

The Collect.

LOrd God which seest that we put not our trust in any thing that we doe, mercifully grant, that by thy power be may we defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.

YEe suffer fooles gladly, seeing your selues are wise. For ye suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though wee had beene weake in this behalfe. Howbeit, whereinsoeuer any man dare be bold (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham euen so am I. They are the Ministers of Christ (I speake as a foole) I am more. In labours 2. Cor. 11, 19.

more abundant, in stripes aboue measure, in prison more plenteously, in death often. Of the Iewes fiue times receiued I forty stripes saue one. Thrise was I beaten with roddes. I was once stoned. I suffered thrice shipwracke. Night and day haue I bene in the deepe sea. In Iourneying often, in perils of waters, in perils of Robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in cold & nakednesse: Beside the things which outwardly happen vnto me, I am cumbred dayly, and doe care for all Congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needs boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ which is blessed for euermore, knoweth that I lie not.

The Gospel.

Luke. 8. 4. When much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sowe his seed, and as he sowed, some fell by the way side, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moistnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as he sayd these things, he cryed, He that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And he said, Vnto you it is giuen to know the secrets of the kingdom of God, but to other

by

by parables, that when they ſee they ſhould not ſee, and when they heare, they ſhould not vnderſtand. The parable is this. The ſeed is the word of God. Thoſe that are beſide the way, are they that heare: then commeth the deuill, and taketh away the word out of their hearts, leſt they ſhould beleeue, and be ſaued. They on the ſtones, are they which when they heare, receiue the word with ioy, and theſe haue no rootes, which for a while beleeue, and in time of tentation go away. And that which fell among thornes, are they which when they haue heard, go forth and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

¶ The Sunday called Quinquageſima.

The Collect.

O Lord which doeſt teach vs that all our doings without charitie are nothing worth: ſend thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, without the which whoſoeuer liueth, is counted dead before thee. Grant this for thy onely Sonne Ieſus Chriſts ſake.

The Epiſtle.

THough I ſpeake with tongues of men and of Angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymball. And though I could propheſie, and vnderſtand all ſecrets, and all knowledge: yea, If I haue all faith, ſo that I could moue mountaines out of their places, and yet haue no loue, I am nothing. And though I beſtow all my goods 1. Cor. 13. 1.

goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euil, reioyceth not in iniquitie, but reioyceth in the trueth, ſuffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect. But when that which is perfect is come, then that which is vnperfect ſhall be done away. When I was a childe, I ſpake as a child, I vnderſtood as a child, I imagined as a child: but aſſoone as I was a man, I put away childiſhneſſe. Now we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall we ſee face to face. Now I know vnperfectly: but then ſhall I know euen as I am knowen. Now abideth Faith, Hope, and Loue, euen theſe three: but the chiefe of theſe is Loue.

The Goſpel.

Luke 18. 31.

IEſus tooke vnto him the twelue, & ſayd vnto them, Behold, we goe vp to Hieruſalem, and all ſhall be fulfilled that are written by the Prophets, of the Son of man. For he ſhall be deliuered vnto the Gentiles, and ſhal be mocked and deſpitefully intreated, & ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day he ſhall riſe again. And they vnderſtood none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as he was come nigh to Iericho, a certaine blind man ſate by the hie way ſide, begging.

And

And when he heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cryed, saying, Iesu thou sonne of Dauid, haue mercy on me. And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou sonne of Dauid, haue mercy on me. And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he said, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediately he receiued his sight, and followed him, praising God. And all the people when they saw it, gaue praise vnto God.

¶ The first day of Lent.

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, & acknowledging our wretchednesse, may obtaine of thee, the God of all mercy, perfect remission and forgiuenes, through Iesus Christ.

The Epistle.

TVrne you vnto me with all your hearts, with fasting, weeping and mourning: rent your hearts and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shal turne and forgiue: and after his chastening, he shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Ioel. 2. 12.

Sion,

Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegroome goe forth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the Porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the heathen be Lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel.

Matth. 6. 16. WHen ye fast be not sad, as the hypocrits are: for they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou when thou fastest, anoint thine head, & wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father, which is in secret, & thy father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpō earth, where the rust and moth doth corrupt, and where theeues breake through & steale, but lay vp for you treasures in heauen, where neither rust nor moth doth corrupt, & where theeues do not breake through nor steale. For where your treasure is, there will your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast forty dayes and forty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions, in righteousnesse, and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The

The Epistle.

WE as helpers exhort you, that ye receiue not the grace of GOD in vaine. For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strikes, in labors, in watchings, in fastings, in purenesse, in knowledge, in long suffering, in kindnes, in the holy Ghost, in loue vnfeined, in the word of truth, in the power of God, by the armour of righteousnesse on the right hand and on the left, by honor, and dishonor, by euill report, and good report, as deceiuers, and yet true: as vnknowen, and yet knowen: as dying, and behold we liue: as chastned, and not killed: as sorrowing, and yet alway mery: as poore, and yet making many rich: as hauing nothing, and yet possessing all things. 2. Cor. 6. 1.

The Gospel.

THen Jesus was led away of the Spirit into the wildernesse, to be tempted of the deuill. And when he had fasted fourty dayes and fourty nights, he was at the last an hungred. And when the tempter came to him, he said, If thou be the Sonne of God, command that these stones be made bread. But he answered and said, It is written, Man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy City, and setteth him on a pinacle of the Temple, and saith vnto him. If thou be the Sonne Math. 4. 1.

of

of God, cast thy selfe downe headlong: for it is written, He shall giue his Angels charge ouer thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foote against a stone. And Iesus said vnto him, It is written againe, Thou shalt not tempt the LORD thy GOD. Againe the deuill taketh him vp into an exceeding high mountaine; and sheweth him all the kingdomes of the world, and the glory of them, and saith vnto him, All these will I giue thee, if thou wilt fall downe and worship me. Then sayth Iesus vnto him, Auoid Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold, the Angels came and ministred vnto him.

¶ The second Sunday in Lent.

The Collect.

ALmighty GOD, which dost see that we haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.

The Epistle.

1. Thes. 4. 1. WE beseech you brethren, and exhort you by the LORD Iesus, that ye increase more and more, euen as ye haue receiued of vs how we ought to walke, and to please God. For ye know what commandements we gaue you by our Lord Iesus Christ. For this is the will of God, euen your holynes: that ye should abstaine from fornication, and that euery one of you should know how to keepe his vessell in holinesse

nesse and honour, and not in the lust of concupiscence as doe the heathen, which know not GOD: that no man oppresse and defraud his brother in bargaining, because that the Lord is the auenger of al such things, as we told you before, and testified. For God hath not called vs to vncleannesse, but vnto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

IEsus went thence, and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coasts) cried vnto him, saying, haue mercy on me, O Lord, thou Sonne of Dauid: my daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered and said, I am not sent, but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord helpe me. He answered and said, It is not meet to take the childrens bread, and cast it to dogs. She answered and sayd, Truth Lord, for the dogs eat of the crumbes which fall from their masters table. Then Iesus answered and said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time. Mat. 15. 11.

¶ The third Sunday in Lent.

The Collect.

WE beseech thee Almighty God, looke vpon the hearty desires of thy humble seruants, and stretch forth thy right hand of thy Maiestie, to be our defence against all our enemies, through Iesus Christ our Lord.

The

The Epistle.

Ephes. 5. 1 BE you the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweet sauour to God. As for fornication, and all vncleannes, or couetousnes, let it not be once named among you, as it becommeth Saints: or filthines, or foolish talking, or iesting which are not comely, but rather giuing of thankes. For this ye know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ and of GOD. Let no man deceiue you with vaine wordes: for because of such things commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darknesse, but now are ye light in the Lord: walke as children of light: for the fruit of the Spirit consisteth in all goodnesse, and righteousnesse, and truth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darknesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret, but all things when they are brought forth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore he sayth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

Luke 11. 14. IEsus was casting out a deuill that was dumbe. And when he had cast out the deuill, the dumbe spake, and the people wondered. But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required

required of him a signe from heauen. But he knowing their thoughts, said vnto them, Euery kingdome diuided against it selfe is desolate, and one house doth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdome endure? Because ye say, I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shall they be your Iudges. But if I by the finger of God cast out deuils, no doubt the kingdome of GOD is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then he commeth vpon him, and ouercommeth him, he taketh from him all his harnesse wherein he trusted, and diuideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voyce, and said vnto him, Happy is the wombe that bare thee, and the paps which gaue thee sucke. But he said, Yea, happy are they that heare the word of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

Graunt we beseech thee Almighty GOD, that we which for our euill deeds are worthily punished,

by the comfort of thy grace may mercifully be relieued, through our Lord Iesus Christ.

The Epistle.

Gal 4.21. TEll me, (ye that desire to be vnder the Law) do ye not heare of the Law? for it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. Yea, & he which was borne of the bond woman, was borne after the flesh: but he which was born of the free woman, was borne by promise. Which things are spoken by an allegory: For these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the City, which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake foorth and cry thou that trauailest not: for the desolate hath many moe children, then she which hath an husband. Brethren, we are after Isahac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now. Neuertheless, what saith the Scripture? Put away the bond woman and her sonne: for the sonne of the bond woman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bond woman, but of the free woman.

The Gospel.

Iohn 6.1. IEsus departed ouer the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Iesus went

went vp into a mountaine, and there he sate with his disciples. And Easter (a feast of the Iewes) was nigh: when Iesus then lift vp his eyes, and saw a great company come vnto him, he said vnto Philip, Whence shall we buy bread, that these may eate? This he said to proue him, for he himselfe knew what he would do. Philip answered him, Two hundred peny worth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew Simon Peters brother) saith vnto him, There is a ladde which hath fiue barley loaues, and two fishes: but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place, So the men sat downe in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thankes, he gaue to the disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten ynough, he said vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a truth the same Prophet that should come into the world.

¶ The fift Sunday in Lent.

The Collect.

WE beseech thee Almighty GOD, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore both in body & soule, through Iesus Christ our Lord.

The Epistle.

Heb.9.11 CHrist being an High Priest of good things to come, came by a greater and a more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of Oxen and of Goats, and the ashes of a young Cow, when it is sprinckled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from dead works, for to serue the liuing God? And for this cause is he the Mediatour of the new Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The Gospel.

Ioh.8.46. WHich of you can rebuke me of sinne? If I say the truth, why do ye not beleeue me? He that is of GOD, heareth Gods words: ye therefore heare them not, because ye are not of GOD. Then answered the Iewes, and said vnto him. Say we not well, that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me. I seeke not mine owne praise; there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shall neuer see death. Then said the Iewes vnto him, Now we know that thou hast the deuill. Abraham is dead, and the Prophets: and thou sayest,

sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our Father Abraham which is dead? And the Prophets are dead, whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and yet ye haue not knowen him: but I know him. And if I say, I know him not, I shall be a liar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeers old, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: But Iesus hid himselfe, and went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

ALmighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.

LEt the same minde be in you, that was also in Christ Iesus, which when hee was in the shape of God, thought it no robbery to be equall with God: neuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell Phil. 2. 5.

as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that in the Name of Iesus euery knee should bow, both of things in heauen, & things in earth, & things vnder the earth, and that all tongues should cõfesse that Iesus Christ is the Lord, vnto the praise of God the Father.

The Gospel.

Matt. 26. 1. AND it came to passe, when Iesus had finished all these sayings, he said vnto his disciples, Ye know that after two daies shalbe Easter, and the Son of man shalbe deliuered ouer to be crucified. Then assembled together the chiefe Priests and the Scribes, and the Elders of the people, vnto the place of the high Priest (which was called Caiaphas) and held a counsell, that they might take Iesus by subtiltie, and kill him. But they said, Not on the Holy day, lest there be an vprore among the people. When Iesus was in Bethany, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster box of precious oyntment, and powred it vpon his head as hee sate at the board. But when his disciples saw it, they had indignation, saying, Whereto serueth this waste? This oyntment might haue bene well sold, and giuen to the poore. When Iesus vnderstood that, he said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwaies with you, but me ye shall not haue alwaies. And in that she hath cast this oyntment on my body, she did it to bury mee. Verily I say vnto you, Whersoeuer this Gospel shal be preached in all the world, there shall also this be told that she hath done, for a memorial of her. Then one of the twelue (which

(which was called Iudas Iscariot) went vnto the chiefe Priests, and said vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirty pieces of siluer. And from that time forth, he sought opportunity to betray him. The first day of Sweet bread, the disciples came to Iesus, saying to him, where wilt thou that we prepare for thee to eate the Passeouer? And he said, Goe into the Citie to such a man, and say vnto him, The Master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the Euen was come, he sate downe with the twelue: and as they did eate, he said, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, Is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: it had beene good for that man if he had not beene borne. Then Iudas which betrayed him, answered & said, Master, is it I? He said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue it to the disciples, & said, Take, eat, this is my body. And he tooke the cup, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the new Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruit of the Vine tree, vntill that day when I shall drinke it new with you in my Fathers Kingdome. And when they had said grace, they went out vnto

mount Oliuet, Then said Jesus vnto them, All yee shall be offended because of mee this night: For it is written, I wil smite the Shepheard, & the sheepe of the flock shalbe scattered abroad: but after I am risen againe I will goe before you into Galilee. Peter answered and sayd vnto him, Though all men be offended because of thee, yet will not I be offended. Jesus sayd vnto him, Verily I say vnto thee, that in this same night before the Cock crow, thou shalt deny me thrise. Peter said vnto him, Yea, though I should die with thee, yet wil I not deny thee. Likewise also said all the disciples, Then came Jesus with them vnto a Farme place (which is called Gethsemane) & said vnto the disciples, Sit ye here, while I goe & pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, & began to ware sorowful and heauy. Then sayd Jesus vnto them, My soule is heauy, euen vnto the death: tary ye here, and watch with me. And he went a little further, & fel flat on his face and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheles not as I wil, but as thou wilt. And he came vnto the disciples and found them asleepe, & sayd vnto Peter, What could ye not watch with me one houre? Watch & pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came and found them asleep againe, for their eyes were heauy. And he left them, and went againe, and prayed the third time, saying the same words. Then commeth he to his disciples, and sayd vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going,

ing,

ing, behold, he is at hand that doth betray me. While he yet spake, loe, Judas, one of the number of the twelue, came, and with him a great multitude with swords and staues, sent from the chiefe Priests and Elders of the people: but he that betrayed him gaue them a token, saying, Whomsoeuer I kisse, the same is he, holde him fast. And foorthwith he came to Jesus, and sayd, Haile master, and kissed him. And Jesus said vnto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and tooke him. And beholde, one of them which were with Jesus stretched out his hand, and drew his sword, and strooke a seruant of the hie Priest, and smot off his eare. Then sayd Jesus vnto him, Put vp thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall giue mee euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? For thus must it be. In that same houre sayd Jesus to the multitude, Ye be come out as it were to a thiefe, with swords and staues for to take me. I sate dayly with you teaching in the Temple, and yee tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled. And they tooke Jesus and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the high Priestes Palace, and went in, and sate with the seruants, to see the end. The chiefe Priestes and Elders, and all the Counsell sought false witnesse against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and sayd, This fellow said, I am

able

able to destroy the Temple of God, and to build it againe in three daies. And the chiefe Priest arose, and said vnto him, Answerest thou nothing? Why doe these beare witnesse against thee? But Jesus held his peace, And the chiefe Priest answered, and said vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the Sonne of God Jesus said vnto him, Thou hast said. Neuertheless I say vnto you, Hereafter shall yee see the Sonne of man sitting on the right hand of power and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemie, what neede wee of any more witnesses? Behold, now ye haue heard his blasphemie, what thinke ye? They answered and said, He is worthy to die. Then they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galile. But he denied before them all, saying, I wot not what thou sayest. When he was gone out into the Porch, another wench saw him, and said vnto them that were there, This fellow was also with Jesus of Nazareth. And againe he denied with an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and said vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare that hee knew not the man. And immediatly the Cocke crew. And Peter remembred the word of Jesus which said vnto him. Before the Cocke crow, thou shalt denie me thrice: and he went out and wept bitterly. When the morning was come, all the

chiefe

chiefe Priests and Elders of the people held a counsel against Jesus to put him to death, and brought him bound, & deliuered him vnto Pontius Pilate the Deputy. Then Judas which had betrayed him (seeing that he was condemned repented himself, & brought againe the thirty plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said, What is that to vs? see thou to that. And he cast downe ẏ siluer plates in the Temple, and departed, and went & hanged himselfe. And the chiefe Priests tooke the siluer plates, & said, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to bury strangers in. Wherefore the field is called Acheldama, that is, the field of blood, vntill this day. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, & gaue them for the potters field as the Lord appointed me. Jesus stood before the Deputy, and the Deputy asked him, saying, Art thou the King of ẏ Jewes? Jesus said vnto him, Thou sayest. And when he was accused of the chiefe Priests & Elders, he answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And he answered him to neuer a word, insomuch that the Deputy marueiled greatly. At that feast the Deputy was wont to deliuer vnto the people a prisoner whom they would desire. He had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate sayde, Whether will ye that I giue loose vnto you Barabbas, or Jesus which is called Christ? For he knew that for enuie they had deliuered him. When he was

set

set downe to giue Iudgement, his wife sent vnto him, saying, Haue thou nothing to do with that iust man, for I haue suffered this day many things in my sleepe because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barrabbas, and destroy Iesus. The Deputie answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? They sayd, Barabbas. Pilate sayd vnto them, What shall I doe then with Iesus, which is called Christ? They all sayd vnto him, Let him be crucified. The Deputy sayd, What euill hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that he could preuaile nothing, but that more businesse was made, he tooke water, and washed his hands before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and said, His blood be on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. Then the souldiers of the Deputy tooke Iesus into the Common hall, and gathered vnto him all the company, & they stripped him, and put on him a purple robe, and platted a Crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reed, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his own rayment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skuls) and gaue him vineger mingled

with

with gall to drinke. And when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is IESVS, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of GOD, and diddest build it in three dayes, saue thy selfe. If thou be the Sonne of GOD, come downe from the crosse. Likewise also the high Priests mocking him with the Scribes and Elders, said, He saued other, himselfe he cannot saue. If he be the King of Israel, let him now come downe from the crosse, and we will beleeue him. He trusted in God, let him deliuer him now, if he will haue him: for he said, I am the sonne of GOD. The theeues also which were crucified with him, cast the same in his teeth. From the sixe houre was there darknesse ouer all the land, vntill the ninth houre. And about the ninth houre Iesus cried with a loud voice, saying, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ranne and tooke a spunge, and when he had filled it full of vineger, he put it on a reed, and gaue him to drinke. Other said, Let be, let vs see whether Elias will come and deliuer him. Iesus when he had cryed againe with a loud voyce, yeelded vp the Ghost. And behold, the vayle of the Temple did rent in two parts from the top

top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept arose, & went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truly this was the Sonne of GOD. And many women were there beholding him a farre off, which followed Jesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

¶ Munday before Easter.

The Epistle.

Esai. 63. 1. WHat is he this that commeth from Edom, with red coloured clothes of Bosra, which is so costly cloth, and commeth in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the winepresse? I haue troden the presse my selfe alone, and of all people their is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feet vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in my heart, and the yeere when my people shall be deliuered, is come. I looked about me, and there was no man to shew me any helpe. I marueiled that no man held me vp. Then I held me by mine owne arme, and my feruentnesse sustained me. And thus will I tread downe the people in my wrath, and bathe them

them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that he hath giuen vs, for the great good that he hath done for Israel, which he hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no shrinking children: and so he was their Sauiour. In their troubles he was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue, and kindnesse that he had vnto them, he redeemed them. He hath borne them, and caried them vp, euer since the world began. But after they prouoked him to wrath, and vexed his holy mind, he was their enemy, and fought against them himselfe. Yet remembred Israel the old time of Moses and his people, saying, Where is he that brought them from the water of the Sea, with them that led his sheepe? where is he that hath giuen his holy Spirit among them? He led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting name. He led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of GOD, giueth him rest. Thus, O GOD hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not be entreated of vs? yet art thou our Father: for Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and Redeemer, and thy Name is euer-

lasting

top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept arose, & went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truly this was the Sonne of GOD. And many women were there beholding him a farre off, which followed Jesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

¶ Munday before Easter.

The Epistle.

Esai. 63. 1. WHat is he this that commeth from Edom, with red coloured clothes of Bosra, which is so costly cloth, and commeth in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the wine-presse? I haue troden the presse my selfe alone, and of all people their is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feet vpon them in mine indignation, and their blood shall besprinc my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in my heart, and the yeere when my people shall be deliuered, is come. I looked about me, and there was no man to shew me any helpe. I maruelled that no man held me vp. Then I held me by mine owne arme, and my feruentnesse sustained me. And thus will I tread downe the people in my wrath, and bathe them

them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that he hath giuen vs, for the great good that he hath done for Israel, which he hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no shrinking children: and so he was their Sauiour. In their troubles he was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue, and kindnesse that he had vnto them, he redeemed them. He hath borne them, and caried them vp, euer since the world began. But after they prouoked him to wrath, and vexed his holy mind, he was their enemy, and fought against them himselfe. Yet remembred Israel the old time of Moses and his people, saying, Where is he that brought them from the water of the Sea, with them that led his sheepe? Where is he that hath giuen his holy Spirit among them? He led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting name. He led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of GOD, giueth him rest. Thus, O GOD hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy zelousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not be entreated of vs? yet art thou our Father: for Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and Redeemer, and thy Name is euer-

lasting

lasting. O Lord, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hearts, that we feare thee not? Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy sanctuary in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The Gospel.

Mar.14.1 AFter two dayes was Easter, & the dayes of sweet bread. And the hie Priests and the Scribes sought how they might take him by craft, and put him to death. But they sayd, Not in the feast day, lest any busines arise among the people. And when he was in Bethany in the house of Simon the Leper, euen as he sate at meat, there came a woman hauing an alabaster box of oyntment called Nard, that was pure and costly, and she brake the box, and powred it vpon his head. And there were some that were not content within themselues, and said, What needed this waste of oyntment? for it might haue beene sold for more then three hundred pence, & haue bene giuen to the poore: and they grudged against her. And Iesus said, Let her alone, why trouble ye her? She hath done a good worke on me: for ye haue the poore with you alwaies, and whensoeuer you will, ye may doe them good: but me haue you not alwayes. She hath done that she could, she came aforehand to annoint my body to the burying. Verily, I say vnto you, Wheresoeuer this Gospel shall be preached throughout the whole world, this also that she hath done, shall be rehearsed in remembrance of her. And Iudas Iscariot, one of the twelue, went away vnto the hie

Priests

priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought how he might conueniently betray him. And the first day of sweet bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that we goe and prepare, that thou mayest eat the Passeouer? And he sent forth two of his disciples, and said vnto them, Goe ye into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say ye vnto the good man of the house, The Master sayeth, Where is the ghest Chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great Parlor paued & prepared, there make ready for vs. And his disciples went forth, and came into the City, and found as he had said vnto them, and they made ready the Passeouer. And when it was now euentide, he came with the twelue: and as they sat at boord, and did eate, Jesus said, Verily, I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sory, and to say to him one by one, Is it I? And another said, Is it I? He answered and said vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The Sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if he had neuer beene borne. And as they did eate, Jesus tooke bread, and when he had giuen thanks, he brake it, and gaue to them, and said, Take, eate, this is my body. And he tooke the cup, and when he had giuen thanks, he gaue it vnto them: and they all dranke of it. And he said vnto them, This is my blood of the new Testament, which is shed for many. Verily I say vnto you, I will drinke no more of

the fruite of the vine, vntill that day that I shall drinke it new in the kingdome of God. And when they had said grace, they went out to the mount Oliuet. And Iesus saith vnto them, All ye shall be offended because of me this night: For it is written, I will smite the shepheard, and the sheepe shall be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter said vnto him, And though all men be offended, yet will not I. And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crow twise, thou shalt deny me three times. But he spake more vehemently, No, if I should die with thee, I will not deny thee. Likewise also said they all. And they came into a place which was called Gethsemane, and he said to his disciples, Sit ye here, while I go aside and pray. And he taketh with him Peter, and James, and John, and began to ware abashed, and to be in an agony, and said vnto them, My soule is heauy euen vnto the death: tary ye here and watch. And he went foorth a little, and fell downe flat on the ground, and prayed, that if it were possible, the houre might passe from him. And he said, Abba, Father, all things are possible vnto thee, take away this cup from me: Neuertheless, not as I will, but that thou wilt, be done. And he came and found them sleeping, and saith to Peter, Simon, sleepest thou? Couldest not thou watch one houre? Watch ye, and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weake. And againe he went aside and prayed, and spake the same words. And he returned, and found them asleepe againe, for their eyes were heauy, neither wist they what to answer him. And he came the third time, and said vnto them, Sleepe henceforth, and take your ease, it is enough.

The

The houre is come. Behold, the Sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth me is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords & staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I do kisse, the same is he, take and leade him away warily. And assoone as he was come, he goeth straightway to him, and sayeth vnto him, Master, Master, and kissed him. And they layd their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the hie Priests, and cut off his eare. And Jesus answered and said vnto them, Ye be come out as vnto a theefe, with swords and staues, for to take me: I was dayly with you in the Temple teaching, and ye tooke me not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ran away. And there followed him a certaine yong man cloathed in linnen vpon the bare, and the young men caught him, and he left his linnen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off (euen till he was come into the Palace of the high Priest) and he sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the Counsell sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, We heard him

say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands: But yet their witnesses agreed not together. And the high Priest stood vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But he held his peace, and answered nothing. Againe the high Priest asked him, and said vnto him, Art thou Christ the Sonne of the Blessed? And Jesus sayd, I am: and ye shall see the Sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the high Priest rent his clothes, and sayd, What need we any further witnesses? Ye haue heard blasphemy, what thinke ye? And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Areade. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, she looked on him, and said, wast not thou also with Jesus of Nazareth? And he denied, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the Cocke crew. And a damsel (when she saw him) began againe to say vnto them that stood by, This is one of them. And he denied it againe. And anon after, they that stood by, sayd againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth therto. But he began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the Cocke crew. And Peter remembred the word that Jesus had said vnto him, Before the cocke crow twise, thou shalt deny me three times: and hee began to weepe.

Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, Esay. 50.
therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheeks to the nippers. I turne not my face frō shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone: for I am sure that I shall not come to confusion. He is at hand that iustifieth mee: who will then goe to law with me? let vs stand one against another. If there be any that wil reason with me, let him come here foorth to me. Behold the Lord God standeth by mee: what is he then that can condemne me? Loe, they shall be like as an old cloth, the moth shall eat them vp. Therefore who so feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darknesse & no light shineth vpon him, let him put his trust in the Name of the Lord, & hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, & stirre vp the coles. Walke on in the glistering of your owne fire, & in the coles that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Gospel.

AND anon in the dawning, the hie Priests held a councel with the Elders, and the Scribes, and the whole congregation, and bound Iesus, & led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how many things they lay to thy

charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate deliuered vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murder. And the people called vnto him, and began to desire him that he would do according as he had euer done vnto them. Pilate answered them, saying, Will ye that I let loose vnto you the king of the Jewes? for he knew that the hie Priests had deliuered him of enuie. But the hie Priests mooued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and said vnto them, What will ye then that I doe vnto him, whom ye call the king of the Jewes? And they cryed againe, Crucifie him. Pilate said vnto them, What euill hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the Common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reed, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is, The place of dead mens skulls.) And they gaue him to

drinke

drinke, wine mingled with myrrhe, but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on the right hand, and the other on the left: And the Scripture was fulfilled, which sayeth, He was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, A wretch, thou that destroyest the Temple, and buildest it againe in three daies, saue thy selfe, and come downe from the crosse. Likewise also mocked him the high Priests among themselues, with the Scribes, and said, He saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see, and beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darknesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Iesus cried with a loud voyce, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran, and filled a spunge full of vineger, and put it on a reed, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Iesus cried with a loud voyce, and gaue vp the Ghost. And the vayle of the Temple rent in two peeces from the toppe to the bottome. And when the Centurion, which stood before him, saw that he so cried and gaue vp the ghost, he said, Truely this man was the Sonne of God. There were also women a good way off, beholding

him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabbath) Joseph of the city of Armathea, a noble counsellour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate, marueiled that he was already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead. And when he knew the truth of the Centurion, he gaue the body to Joseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, & laid him in a Sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, and Mary Joses, beheld where he was laid.

¶ Wednesday before Easter.

The Epistle.

Heb. 9. 16. WHereas is a Testament, there must also of necessity be the death of him that maketh the Testament. For the Testament taketh authority when men are dead. For it is yet of no value as long as he that maketh the Testament is aliue. For which cause also neither the first Testament was ordained without blood. For when Moses had declared all the commandements to all the people according to the Law, he tooke the blood of calues and of goats, with water and purple wooll, and hysope, and sprinckled both the booke and all the people, saying, This is the

the blood of the Testament, which God hath appointed vnto you. Moreouer he sprinkled the Tabernacle with blood also and all the ministring vessels. And almost all things are by the law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heauenly things be purified with such things, but that the heauenly things themselues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the hie Priest entreth into the holy place euery yeere with strange blood (for then hee must haue often suffered since the world began) but now in the end of the world hath he appeared once to put sinne to flight, by the offering vp of himselfe. And as it is appointed vnto all men that they shal once die, and then commeth the iudgement: euen so Christ was once offered, to take away the sinnes of many, and vnto them that looke for him, shall he appeare againe without sinne vnto saluation.

The Gospel.

THe feast of Sweet bread drew nigh, which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the high Priests and officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And he consented, and sought opportunity to betray him vnto them, when the people were away. Then came the Luk, 22. 1

day

day of Sweet bread, when of necessity the Passeouer must be offered. And he sent Peter and John, saying, Goe, and prepare vs the Passeouer, that we may eate. They said vnto him, where wilt thou that we prepare? And he said vnto them, Behold, when ye enter into the citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that he entreth in, and ye shall say vnto the goodman of the house, The Master sayeth vnto thee, Where is the guest-chamber, where I may eate the Passeouer with my Disciples? And hee shall shew you a great Parlour paued, there make ready. And they went and found as he had said vnto them, and they made ready the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And he said vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, Henceforth will I not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thanks and said, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the Vine, vntill the kingdome of God come. And he tooke bread, and when he had giuen thankes, he brake it, and gaue it vnto them, saying, This is my body, which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. And truely the sonne of man goeth as it is appointed: but woe vnto that man by whom he is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should

seeme

seeme to be the greatest. And he said vnto them, The Kings of nations reigne ouer them, and they that haue authority ouer them are called Gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall be as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sit on seats, iudging the twelue tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I haue prayed for thee, that thy faith faile not: and when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison and to death. And he said, I tell thee Peter, the Cocke shall not crow this day, till thou haue denied thrise that thou knowest me. And he said vnto them, When I sent you without wallet, and scrip, and shooes, lacked you any thing? And they said, No. Then said he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one. For I say vnto you, that yet the same which is written, must be performed in me, Euen among the wicked was he reputed: for those things which are written of me, haue an end. And they said, Lord, behold, heere are two swords. And he said vnto them, It is enough. And he came out, and went (as he was wont) to mount Oliuet. And the disciples followed him: and when he came to the place, hee said vnto them, Pray, lest ye fall into temptation.

And

And he gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cup from me, neuertheless, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And he was in an agony, and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heauinesse, and he said vnto them, Why sleepe ye? Rise and pray, lest ye fall into temptation. While hee yet spake, behold, there came a company, and he that was called Judas, one of the twelue, went before them, and preassed nigh vnto Jesus, to kisse him. But Jesus said vnto him, Judas, betrayest thou the Sonne of man with a kisse? When they which were about him, saw what wold follow, they said vnto him, Lord, shall we smite with the sword? and one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered, and said, Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus said vnto the high Priests and rulers of the Temple, and the Elders which were come to him, Ye be come out as vnto a thiefe with swords and staues. When I was daily with you in the Temple, ye stretched forth no hands against me: but this is euen your very houre, and the power of darknes. Then tooke they him, and led him, and brought him to the high Priests house. But Peter followed a farre off. And when they had kindled a fire in the mids of the palace, and were set downe together, Peter also sat downe among them. But when one of the wenches beheld him as hee sate by the fire, and looked vpon him, she said, This same fellow was also with him. And he denied him,

saying,

saying, Woman, I know him not. And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of an houre after, another affirmed, saying, Verily this fellow was with him also, for hee is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediatly while he yet spake, the Cocke crew. And the Lord turned backe, and looked upon Peter, and Peter remembred the word of the Lord, how he had sayd vnto him, Before the Cocke crow thou shalt deny me thrise: and Peter went out and wept bitterly. And the men that tooke Jesus, mocked him, and smote him: and when they had blindfolded him, they strooke him on the face, and asked him, saying, Areade, who is he that smote thee? And many other things despitefully sayd they against him. And assoone as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their Council, saying, Art thou very Christ? Tell vs. And he sayd vnto them, If I tell you, ye will not beleeue me: and if I aske you, you will not answere, nor let me goe. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then sayd they all, Art thou then the Sonne of God? Ye sayd, Ye say that I am. And they sayd, What need we of any further witnesse? For wee our selues haue heard of his owne mouth.

¶ Thursday before Easter.

The Epistle.

THis I warne you of, and commend not that yee come not together after a better manner, but after a worse. For first of all, when ye come together in the Congregation, I heare that there is dissention 1. Cor. 11. 17.

dissention among you, and I partly beleeue it. For there must be sects among you, that they which are perfect among you may be knowen. When ye come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth afore to eate his owne supper, and one is hungry, and another is drunken. Haue ye not houses to eat and drinke in? Despise ye the congregation of God, and shame them that haue not? What shall I say vnto you? Shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and said, Take ye and eat, this is my body, which is broken for you: this doe ye in the remembrance of me. After the same maner also he tooke the cup when supper was done, saying, This cup is the New Testament in my blood: This doe as oft as ye drinke it in remembrance of me. For as often as ye shall eat this bread, and drinke of this cup, ye shall shew the Lords death till he come. Wherefore whosoeuer shall eat of this bread, and drinke of this cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. But let a man examine himselfe, and so let him eat of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if we had iudged our selues, we should not haue beene iudged. But when we are iudged of the Lord, we are chastened, that we should dot be damned with the world. Wherefore my brethren, when ye come together to eat, tary one for another. If any man hunger, let him eat at home, that ye

come

come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, We found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate apposed him, saying, Art thou the King of the Iewes? He answered him and said, Thou sayest it. Then said Pilate to the high Priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Iury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as he knew that he belonged vnto Herods iurisdiction, he sent him to Herode which was also at Hierusalem at that time. And when Herode saw Iesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to haue seene some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priests and Scribes stood forth, and accused him straightly. And Herod with his men of warre despised him. And when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high Priests, and the rulers, and the people, and said vnto them, Yee haue brought this man vnto me, as one that peruerteth the people, and behold, I examine him before you, and finde Luk. 23. 1.

no

no fault in this man of those things whereof ye accuse him, no nor yet Herod. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessity he must haue let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the City, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cried, saying, Crucifie him, crucifie him. He said vnto them the third time, What euill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cried with loud voyces, requiring that he might be crucified. And the voyces of them and of the high Priests preuailed. And Pilate gaue sentence that it should be as they required: and he let loose vnto them him that for insurrection and murder was cast into prison, whom they had desired. And he deliuered vnto them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him laid they the crosse, that he might beare it after Iesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Iesus turned backe vnto them, and said, Ye daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For behold, the daies will come, in the which they shall say, Happy are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke. Then shall they begin to say to the mountains, fall on vs: and to the hilles, couer vs. For if they do this in a greene tree, what shall be done in the dry? And there were two euill doers led with him

to

to be slaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Jesus, Father, forgiue them for they wot not what they doe. And they parted his raiment, and cast lots: and the people stood and beheld. And the rulers mocked him with them, saying, He saued other men, let him saue himselfe, if he be very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger and said, if thou be the King of the Jewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, & Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, & rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? We are righteously punished, for we receiue according to our deeds: but this man hath done nothing amisse. And he said vnto Jesus, Lord, remember mee when thou commest into thy kingdome. And Jesus said vnto him, Verily I say vnto thee, To day shalt thou be with me in Paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sun was darkened, & the vaile of the Temple did rent, euen thorow the mids. And when Jesus had cryed with a loude voyce, hee sayd, Father, into thy hands I commend my spirit. And when he had thus said, he gaue vp the Ghost. When the Centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and sawe the things which had happened, smote their breasts, and returned. And all his acquaintance, and

the women that followed him from Galilee, stood afarre off, beholding these thinges. And beholde, there was a man named Joseph, a counseller, and he was a good man, and a iust: the same had not consented to the counsell and deed of them, which was of Arimathea a City of the Iewes, which same also waited for the kingdome of God: he went vnto Pilate, and begged the body of Iesus, and tooke it downe, and wrapped it in linnen cloth, and layd it in a Sepulchre that was hewen in stone wherein neuer man before had bene layed. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was layd. And they returned, and prepared sweet odours, and oyntments: but rested on the Sabboth day according to the Commandement.

¶ On good Friday.

The Collects.

ALmightie God, we beseech thee graciously to behold this thy family, for the which our Lord Iesus Christ was contented to be betrayed, & giuen vp into the hands of wicked men, and to suffer death vpon the Crosse, who liueth and reigneth with thee and the holy Ghost, now and for euer. Amen.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified: receiue our supplications and prayers, which we offer before thee for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministery, may truely and godly serue thee, through our Lord Iesus Christ.

MErciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the

death

death of a sinner, but rather that he should be conuerted & liue, haue mercy vpon all Iewes, Turks, Infidels, and heretikes, and take from them al ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one fold vnder one Shepheard Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices, which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheless in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goates cannot take away sinnes. Wherefore when he commeth into the world, hee saith, Sacrifice and offering thou wouldest not haue, but a body hast thou ordeined me. Burnt offerings also for sinne hast thou not allowed. Then sayd I, Loe, I am here. In the beginning of the booke it is written of me, that I should doe thy will, O God. Aboue, when he saith, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Law:) then sayd he, Loe, I am here to doe thy will, O God: he taketh away the first, to establish the latter. By the which will we are made holy, euen by the offering of the body of Iesus Christ once for all. And euery Priest is ready dayly ministring, & offering oftentimes one maner of oblation, Heb. 10. 1

which can neuer take away sinnes. But this man, after he had offred one sacrifice for sinnes, is set down for euer on the right hand of God, and from henceforth tarrieth till his foes be made his footstoole. For with one offering hath he made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he told before, This is the Testament that I will make vnto them: After those dayes (sayth the Lord) I will put my Lawes in their hearts, and in their mindes will I write them, and their sinnes and iniquities wil I remember no more. And where remission of these thinges is, there is no more offering for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesus, we haue liberty to enter into the holy place by the new and liuing way, which he hath prepared for vs through the vaile, that is to say, by his flesh: And seeing also that we haue an high Priest, which is ruler ouer ỹ house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts frō an euil conscience, and washed in our bodies with pure water. Let vs keep the profession of our hope without wauering, (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good works, not forsaking the fellowship that we haue among our selues, as ỹ maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

Iohn 18. 1.

When Iesus had spoken these words, hee went forth with his disciples ouer the brooke Cedron, where was a Garden, into the which he then entred with his disciples. Iudas also which betrayed him

him, knew the place: for Iesus oft times resorted thither with his disciples. Iudas then (after he had receiued a band of men, and ministers of the hie Priests and Pharises) came thither with lanternes, and fire-brands & weapons. And Iesus knowing all things that should come on him, went foorth and said vnto them, whom seeke ye? They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Iudas also which betrayed him, stood with them. Assoone then as he had said vnto them, I am he, they went backward, and fell to the ground. Then asked he them againe. Whom seeke ye? They said, Iesus of Nazareth. Iesus answered, I haue told you that I am he: if ye seeke me therfore, let these goe their way, that the saying might be fulfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut of his right eare. The seruants name was Malchus. Therefore saith Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my father hath giuen me? Then the company, and the captaine, and the ministers of the Iewes, tooke Iesus, and bound him, and led him away to Annas first, for he was father in law to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsell to the Iewes, that it was expedient that one man should die for the people. And Simon Peter followed Iesus, and so did another disciple: that disciple was knowen to the high Priest, & went in with Iesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other disciple (which was knowen to the high Priest) and spake to the damosell that kept the doore, and brought in Peter. Then said the damosell that

Ioh. 18.

kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Iesus of his disciples, and of his doctrine. Iesus answered him, I spake openly in the world, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue resorted, & in secret haue I spoken nothing. Why askest thou me? Aske them which heard me, what I said vnto them: Behold, they can tell what I said. When he had thus spoken, one of the ministers which stood by, smote Iesus on the face, saying, Answerest thou the high Priest so? Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then sayd they vnto him, Art not thou also one of his disciples? He denyed and said, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) said vnto him, Did not I see thee in the garden with him? Peter therefore denyed againe: and immediately the Cock crew. Then led they Iesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselues went not into the iudgement hall, lest they should be defiled, but that they might eat the Passeouer. Pilate then went out to them, and sayd, What accusation bring you against this man? They answered, and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee. Then said Pilate vnto them, Take ye him, and iudge him after your owne law. The Iewes therefore sayd

vnto

vnto him, It is not lawfull for vs to put any man to death: that the words of Iesus, might be fulfilled which he spake, signifying what death he should die. Then Pilat entred into the iudgement hall againe, and called Iesus, and said vnto him, Art thou the king of the Iewes? Iesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, am I a Iew? Thine owne nation, and hie Priests haue deliuered thee vnto mee: What hast thou done? Iesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence. Pilate therefore said vnto him, Art thou a king then? Iesus answered, thou sayest that I am a king. For this cause was I borne, and for this cause came I into ỹ world, that I should beare witnesse vnto the truth: and all that are of the truth heare my voyce. Pilate said vnto him, What thing is truth? And when he had said this, he went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all. Ye haue a custome, that I loose vnto you one loose at Easter: will ye that I loose vnto you the king of the Iewes? Then cried they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Iesus therefore, and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and said, Hayle King of the Iewes: and they smote him on the face. Pilate went foorth againe, and said vnto them, Behold, I bring him foorth to you, that ye may know that I finde no fault in him. Then came Iesus foorth, wearing a crowne of thorne, and a robe of purple. And he saith vnto

them, Behold the man. When the hee Priests therefore, and the ministers saw him, they cried, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, and crucifie him, for I find no cause in him. The Iewes answered him, We haue a law, & by our law he ought to die, because he made himselfe the Sonne of God. When Pilate heard that saying, he was the more afraid, & went againe into the iudgement hall, and said vnto Iesus, whence art thou? But Iesus gaue him no answere. Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee? Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne. And from thenceforth sought Pilate meanes to loose him. But the Iewes cried, saying, If thou let him goe, thou art not Cesars friend: for whosoeuer maketh himselfe a king, is against Cesar. When Pilate heard that saying, he brought Iesus forth, and sate downe to giue sentence, in a place that is called the Pauement, but in the Hebrew tongue, Gabbatha, It was the preparing day of Easter, about the first houre. And he saith vnto the Iewes, Behold your King. They cried, saying, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The high Priests answered, We haue no king but Cesar. Then deliuered he him to them to be crucified. And they tooke Iesus, and led him away. And he bare his Crosse, and went forth into a place which is called, The place of dead mens skulles, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Iesus in the midst. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth,

Nazareth, King of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified, was neere to the city: and it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Iewes to Pilate, Write not, King of the Iewes: but that he said, I am King of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coat. The coat was without seame, wrought vpon throughout. They said therefore among themselues. Let vs not diuide it but cast lots for it, who shall haue it: that the scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the Crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore saw his mother, and the disciple whom he loued, standing, he sayeth vnto his mother, Woman, Behold thy sonne. Then said he to the disciple, Behold thy mother. And from that houre the disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessel by full of vineger: therefore they filled a spunge with vineger, and wound it about with Hysope, and put it to his mouth. Assoone as Iesus then receiued the vineger, he said, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon the Crosse on the Sabbah day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they

might

might be taken down. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the souldiers with a speare thrust him into the side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true: & he knoweth that he saith true, that ye might beleeue also. For these things were done, that the Scripture should be fulfilled. Yee shall not breake a bone of him. And againe, another Scripture saith, They shall looke vpon him whom they haue pearced. After this Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pilate gaue him licence. He came therefore, and tooke the bodie of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Jesus, and wound it in linnen clothes with the odours, as the manner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherin was neuer man laid. There laid they Jesus therefore, because of the preparing of the Sabboth of the Jewes, for the sepulchre was nigh at hand.

¶ Easter Euen.

The Epistle.

1. Pet. 3. 17. IT is better (if the will of God be so) that ye suffer for well doing, then for euill doing: forasmuch as Christ hath once suffred for sinnes, the iust for the vniust, to bring vs to God,

God, and was killed as pertaining to the flesh, but was quicked in the spirit. In which spirit he also went and preached to the spirits that were in prison, which sometime had beene disobedient, when the long suffring of God was once looked for in the daies of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules were saued by the water, like as baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heauen, Angels, Powers, and Might subdued vnto him.

The Gospel.

WHen the Euen was come, there came a rich man of Arimathea named Joseph, which also was Jesus disciple: he went vnto Pilate, & begged the body of Jesus. Then Pilate commanded the body to be deliuered. And when Joseph had taken the body, he wrapped it in a cleane linen cloth, and layd it in his new tombe, which he had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The next day that followeth the day of preparing the high Priests and Pharises came together vnto Pilat, saying, Sir, we remember that this deceiuer, said, while he was yet aliue, After three dayes I will rise againe. Command therefore, that the Sepulchre be made sure, vntill the third day, lest his disciples come and steale him away, and say vnto the people, He is risen from the dead, and the last errour shall be worse then the first. Pilate said vnto them, Ye haue a watch, go your way, make it as sure Matt. 27. 57.

as

as ye can. So they went, and made the Sepulchre sure whyth the watchmen, and sealed the stone.

Easter day.

At Morning prayer, in stead of the Psalme, O come let vs, &c. these Anthemes shall be sung or said.

CHrist rising againe from the dead, now dieth not. Death from henceforth hath no power on him. For in that he died, he died but once to put away sin, but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Jesus our Lord.

CHrist is risen againe, the first fruits of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shall be restored to life.

The Collect.

ALmighty God, which through thy only begotten Son Jesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life: we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continuall helpe, we may bring the same to good effect, through Jesus Christ our Lord, who liueth and raigneth with thee and the holy Ghost, now and euer.

The Epistle.

Col. 3. 1. IF ye be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God. Set your affection on heauēly things, & not on earthly things. For ye are dead, & your life is hid wᵗ Christ in God. Whensoeuer Christ which is our life shal shew himself, thē shal ye also appeare wᵗ him in glory. Mortifie

tifie therfore your earthly members, fornications, vncleannesse, vnnatural lust, euill concupiscence, and couetousnes, which is worshipping of idoles, for which things sake the wrath of God vseth to come on the children of vnbeliefe: among whom ye walked sometime, when ye liued therin.

The Gospel.

THe first day of the Sabboths came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, & saw the stone taken away from the graue. Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loued, and saith vnto them, They haue taken away the Lord out of the graue, and we cannot tell where they haue layd him. Peter therefore went forth, and that other disciple, and came vnto the sepulchre. They ran both together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he had stouped down, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he saw, and beleeued: for as yet they knew not the Scripture, that he should rise againe from death. Then the disciples went away againe to their owne home. Iohn 20. 1.

¶ Munday in Easter Weeke.

The Collect.

ALmighty, God which through thy only begotten Son Jesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life: wee humbly beseech

beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continual helpe we may bring the same to good effect through Iesus Christ our Lord, who liueth, &c.

The Epistle.

Acts 10. 34. PEter opened his mouth, and sayd, Of a trueth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. Which preaching was published throughout all Iury (and beganne in Galilee, after the Baptisme which Iohn preached) how God anoynted Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in the land of the Iewes, & at Ierusalem, whom they slew & hanged on a tree. Him God raysed vp the third day and shewed him openly, not to all the people, but to vs witnesses, chosen before of God for the same intent, which did eat and drinke with him after he rose from death. And he commanded vs to preach vnto the people, & to testifie, that it is he which was ordeined of God, to be the Iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him shall receiue remission of sinnes.

The Gospel.

Luke 24. 13. BEhold, two of his disciples went that same day to a towne called Emmaus which was from Ierusalem about threescore furlongs, and they talked together of all the thinges that

that had hapened. And it chanced while they communed together and reasoned, Jesus himselfe drew neere, and went with them: But their eyes were holden that they should not know him. And he said vnto them, what maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowne the things which haue chanced there in these daies? He said vnto them, What things? And they said vnto him, Of Jesus of Nazareth, which was a Prophet, mighty in deed and word before God and all the people, and how the high Priests and our rulers deliuered him to be condemned to death, & haue crucified him: But we trusted that it had bene he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came early vnto the Sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which sayd that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, & found it euen so as the women had said, but him they saw not. And hee sayd vnto them, O fooles, & slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and hee made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And hee went in to tary

with

with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eies were opened, & they knew him: and he vanished out of their sight. And they sayd betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? and they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen in deed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter Weeke.

The Collect.

ALmighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in purenesse of liuing and trueth, through Jesus Christ our Lord.

The Epistle.

Actes 13. 26.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kil him. And when they had fulfilled al that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raised him

him againe from death the third day, & hee was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And wee declare vnto you, how that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raised vp Iesus againe, euen as it is written in the second Psalme, Thou art my Sonne, this day haue I begotten thee. As concerning that he raised him vp from death, now no more to returne to corruption, he sayd on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he saith also in another place, Thou shalt not suffer thine Holy one to see corruption. For Dauid (after that hee had in his time fulfilled the will of God) fell on sleepe, & was laid vnto his fathers, and saw corruption. But he whom God raised againe, saw no corruption. Be it knowen vnto you therefore (ye men and brethren) that through this man is preached vnto you forgiuenesse of sinnes, and that by him all that beleeue, are iustified from all things, from which ye couldnot be iustified by the law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish yee: for I doe a worke in your dayes, which ye shall not beleeue, though a man declare it vnto you.

The Gospel.

IEsus stood in the mids of his Disciples, and said vnto them, Peace be vnto you: it is I, feare not. But they were abashed and afraid, and supposed that they had seene a Spirit. And hee sayd vnto them, Why are yee troubled, and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle mee, and see: for a Luke 24. 36.

spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feet. And while they yet beleeued not for ioy, and wondered, he sayd vnto them, Haue ye here any meate? and they offered him a piece of a broyled fish, and of an hony combe. And he tooke it, and did eate before them. And he sayd vnto them, These are the words which I spake vnto you, while I was yet with you, That al must be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should bee preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

ALmighty God, &c. As at the Communion on Easter day.

The Epistle.

1. Iohn 5. 4. ALl that is borne of God, ouercommeth the world. And this is the victory that ouercōmeth the world, euen our faith. Who is he that ouercommeth ẏ world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is hee that came by water and blood: not by water only, but by water and blood. And it is the Spirit that beareth witnes, because the Spirit is trueth. For there are three which beare record in heauen, The Father, the word and the holy Ghost: and these three are one. And there are

are three which beare record in earth, The Spirit, and water, and Blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his Sonne. He that beleeueth on the Sonne of God, hath the witnesse in himselfe. He that beleeueth not God, hath made him a liar, because he beleeueth not the record, that God gaue of his Son. And this is the record, How that God hath giuen vnto vs eternall life, and this life is in his Sonne. He that hath the Sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabbaths, when the doores were shut (where the disciples were assembled together, for feare of the Iewes) came Iesus, and stood in the middes, and said vnto them, Peace be vnto you. And when he had so sayd, he shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then sayd Iesus to them againe, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had sayd these words, he breathed on them, and sayd vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes yee reteine, they are reteined. Iohn 20. 19.

¶ The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine onely Sonne to bee vnto vs both a Sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that

his inestimable benefit, and also dayly endeuour our selues to follow the blessed steps of his most holy life.

The Epistle.

1. Pet. 2. 19. THis is thank-worthy, if a man for conscience toward God endure griefe, & suffer wrong vndeserued. For what praise is it, if when ye be buffeted for your faults ye take it patiētly? But and if when ye do well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verely were ye called. For Christ also suffered for vs, leauing vs an example, that ye should follow his steps, which did no sinne, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe, when he suffred, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. For ye were as sheepe going astray, but are now turned vnto the Shepheard and Bishop of your soules.

The Gospel.

Iohn 10. 11. CHrist said, I am the good Shepheard. A good shepherd giueth his life for the sheepe. An hired seruant, & he which is not the shepherd, (neither the sheepe are his owne) seeth the woolfe coming, and leaueth the sheep, and fleeeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and know my sheepe and am knowen of mine. As my Father knoweth me, euen so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this fould: them

them also must I bring, & they shall heare my voice, and there shall be one folde, and one shepheard.

¶ The third Sunday after Easter.

The Collect.

ALmighty God, which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnes: grant vnto all them that be admitted into the fellowship of Christes Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Iesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therfore euery man for the Lords sake whether it be vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that doe well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the liberty for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men: loue brotherly fellowship: feare God: honour the king. 1. Pet. 2. 11.

The Gospel.

IEsus said to his disciples, After a while ye shal not see me, & againe after a while ye shal see me, for I goe to the Father. Then sayde some of his Disciples betweene themselues, Iohn 16. 16.

what is this that hee sayeth vnto vs; After a while ye shall not see me, and againe, after a while ye shall see mee, and that I goe to the Father? They sayde therefore, What is this that he sayth, After a while? we cannot tell what he saith. Iesus perceiued that they would aske him, and saide vnto them, Yee enquire of this betweene your selues, because I saide, After a while ye shall not see me, and againe, After a while yee shall see me. Verily, verily I say vnto you, Yee shall weepe and lament, but contrariwise the world shall reioyce: Ye shall sorrow, but your sorrow shalbe turned to ioy. A woman when she trauelleth, hath sorrow, because her houre is come: but assoone as she is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorrow: but I wil see you againe, and your heartes shall reioyce, and your ioy shall no man take from you.

¶ The fourth Sunday after Easter.

The Collect.

ALmighty God, which doest make the mindes of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lord.

The Epistle.

Iam.1.17. EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenes, neither shadow of change. Of his owne will begat he vs with the word of trueth, that wee should be the first fruites of his

his creatures. Wherefore, deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righrighteous before God. Wherefore lay apart all filthinesse, and superfluity of maliciousnesse, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

The Gospel

IEsus said vnto his disciples, Now goe I my way to him that sent me, and none of you asketh me whither I goe: but because I haue said such things vnto you, your hearts are full of sorrow. Neuertheless, I tel you the trueth, it is expedient for you, that I go away. For if I go not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, he wil rebuke the world of sinne, & of righteousnes, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnes, because I goe to my Father, & ye shall see me no more. Of iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when he is come (which is the spirit of truth) he will lead you into all trueth. He shal not speake of himselfe, but whatsoeuer he shal heare, that shall he speake, & he will shew you things to come. He shall glorifie me: for he shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore said I vnto you, That he shall take of mine, and shew vnto you. Ioh. 16.5

¶ The fift Sunday after Easter.

The Collect.

LOrd, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspira-

tion we may thinke those things that bee good, and by thy mercifull guiding may performe the same, through our Lord Jesus Christ.

The Epistle.

Iam.1.22. SEe that ye be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heare the word, & declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse: for assoone as hee hath looked on himselfe, he goeth his way, and forgetteth immediately what his fashion was. But who so looketh in the perfect law of liberty, and continueth therein, (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happy in his deed. If any man among you seeme to bee deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father is this, To visite the fatherlesse & widowes in their aduersity, and to keepe himselfe vnspotted of the world.

The Gospel.

Ioh.16.23. VErily, verily I say vnto you, whatsoeuer ye aske the Father in my Name, he will giue it you. Hitherto haue ye asked nothing in my Name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbs. The time will come, when I shall no more speake vnto you by prouerbs, but I shall shew you plainely from my Father. At that day shall yee aske in my Name, and I say not vnto you, that I will speake vnto my Father for you: for the Father himselfe loueth you, because ye haue loued mee, and haue beleeued that I came out from God. I went out from the father, and

came

came into the world. Againe I leaue the world, and go to the Father. His diſciples ſayd vnto him, Loe, now thou talkeſt plainely, and ſpeakeſt no prouerbe. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſke thee any queſtion, therefore beleeue we that thou cameſt from God. Jeſus anſwered them, Now ye doe beleeue: behold, the houre draweth nigh, and is already come, that ye ſhalbe ſcattered euery man to his owne, & ſhall leaue me alone: and yet am I not alone, for the Father is with me. Theſe words haue I ſpoken vnto you, that in mee ye might haue peace, for in the world ſhall yee haue tribulation: But bee of good cheare, I haue ouercome the world.

¶ The Aſcenſion day.

The Collect.

GRaunt we beſeech thee Almighty God, that like as we do beleeue thy onely begotten Sonne our Lord to haue aſcended into the heauens: ſo wee may alſo in heart and mind thither aſcend, and with him continually dwell.

The Epiſtle.

IN the former treatiſe (deare Theophilus) wee haue ſpoken of all that Jeſus began to doe and teach, vntill the day in which hee was taken vp, after that hee through the holy Ghoſt had giuen commandements vnto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion (and that by many tokens) appearing vnto them fourty dayes, and ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the Father, whereof (ſaith Acts 1.1.

(ſaith he) ye haue heard of me. For Iohn truely baptized with water: but ye ſhall be baptized with the holy Ghoſt, after theſe few dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And hee ſaid vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power. But yee ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto mee, not onely in Hieruſalem, but alſo in all Iury, and in Samaria, and euen vnto the worlds end. And when hee had ſpoken theſe things, while they beheld, he was taken vp on high, and a cloud receiued him vp out of their ſight: And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſaid, Ye men of Galile, why ſtand ye gazing vp into heauen? This ſame Ieſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him goe into heauen

The Goſpel.

Mark. 16. 14. IEſus appeared vnto the eleuen, as they ſate at meate, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that hee was riſen againe from the dead. And hee ſaid vnto them, Goe ye into all the world, and preach the Goſpel vnto all creatures: Hee that beleeueth and is baptized ſhall be ſaued: But he that beleeueth not, ſhall bee damned. And theſe tokens ſhall follow them that beleeue. In my Name they ſhall caſt out deuils, they ſhall ſpeake with new tongues, they ſhall driue away Serpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So

when

when the Lord had ſpoken vnto them, hee was receiued into heauen, and is on the right hand of God. And they went forth and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ Sunday after Aſcenſion day.

The Collect.

O God, the King of glory, which haſt exalted thine onely Sonne Jeſus Chriſt, with great triumph vnto thy kingdome in heauen: we beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and reigneth, &c.

The Epiſtle.

THe ende of all things is at hand. Be ye therefore ſober, and watch vnto praier: But aboue all things haue feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Be yee harberous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters of the manifolde graces of God. If any man ſpeake, let him talke as the wordes of God. If any man miniſter, let him do it, as of the ability which God miniſtreth to him, that God in al things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for euer & euer. Amen. 1. Pet. 4. 7.

The Goſpel.

WHen the comforter is come, whom I will ſend vnto you from ỹ Father (euen the Spirit of truth, which proceedeth of the Father) he ſhall teſtifie of me, & ye ſhall beare witnes alſo, becauſe ye haue beene Ioh. 15. 26

beene with me from the beginning. These thinges haue I said vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that he doth God seruice. And such things will they doe vnto you, because they haue not knowen the Father, neither yet me. But these things haue I tolde you, that when the time is come, ye may remember then that I tolde you.

Whitsunday.

The Collect.

GOD, which as vpon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Graunt vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Iesus our Sauiour, who liueth and reigneth with thee, in the vnitie of the same Spirit, one God, world without end. Amen.

The Epistle.

Acts 2.1. WHen the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had beene the comming of a mighty wind, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had bene fire, and it sate vpon each one of them, and they were all filled with the holy Ghost, & began to speake with other tongues, euen as the same Spirit gaue them vtterance. Then were dwelling at Hierusalem Iewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together and were astonied, because that euery man heard them speake with his owne

owne language. They wondred all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galilee? And how heare wee euery man his owne tongue, wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Jury and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Jewes and Proselites, Creets and Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospel.

IEsus said vnto his disciples, If ye loue mee keepe my Commandements, and I will pray the Father, and he shall giue you another comforter, that he may abide with you for euer, euen the Spirit of Trueth whom the world cannot receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shalbe in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more, but ye see me: For I liue, and ye shall liue. That day shall yee know that I am in my Father, and you in me, and I in you. Hee that hath my Commaundements and keepeth them, the same is hee that loueth me. And he that loueth me, shall be loued of my Father, and I will loue him, & will shew mine owne selfe vnto him. Iudas saith vnto him, (not Judas Iscariot) Lord, What is done, that thou wilt shew thy selfe vnto vs, and not vnto the world? Jesus answered, and said vnto him, If a man loue me, he will keepe my sayings, and my Father will loue him, and wee will come vnto him, and dwell with him. He that loueth mee not, keepeth not my sayings. And the word which

John. 14. 15.

which ye heare is not mine, but the Fathers which ſent me. Theſe things haue I ſpoken vnto you, being yet preſent with you: but the Comforter, which is the holy Ghoſt, whom my Father will ſend in my Name, he ſhall teach you all things, & bring al things to your remembrance, whatſoeuer I haue ſayd vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I ſaid vnto you, I goe & come againe vnto you. If ye loued me, ye would verily reioice, becauſe I ſaid I goe vnto the Father: for the Father is greater then I. And now haue I ſhewed you before it come, that when it is come to paſſe, ye migh beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in me, but that the world may know that I loue the father. And as the Father gaue me commandement, euen ſo do I.

¶ Munday in Whitſun weeke.

The Collect.

GOd, which as vpon this day haſt taught the hearts, &c. As vpon Whitſunday.

The Epiſtle.

Acts 10. 34. THen Peter opened his mouth, and ſaid, Of a truth I perceiue, that there is no reſpect of perſons with God: but in all people, he that feareth him, & worketh righteouſnes, is accepted with him. Ye know the preaching that God ſent vnto the children of Iſrael preaching peace by Ieſus Chriſt, which is Lord ouer all things. Which preaching was publiſhed throughout all Iury (and beganne in Galilee, after the Baptiſme which Iohn preached) how God anoynted Ieſus of Nazareth with the holy Ghoſt, and

and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuil: for God was with him. And wee are witnesses of all things, which he did in the land of the Iewes, and at Hierusalem: whom they slew and hanged on a tree: him God raised vp the third day, & shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eat & drink with him after he arose from death. And he commanded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to be the Iudge of quick & dead. To him giue all the Prophets witnes, that through his Name, whosoeuer beleeueth in him, shal receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the Circumcision, which beleeued, were astonied as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues, & magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost as wel as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary a few dayes.

The Gospel.

SO God loued the world, that he gaue his only begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his Sonne into the world to condemne the world, but that the world through him might be saued. He that beleeueth on him, is not condemned. But he that beleeueth not, is condemned already, because he hath not beleeued in the Name of the onely begot- Ioh. 3, 16.

begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loued darknesse more then light, because their deeds were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deeds should bee reproued. But he that doeth the trueth, commeth to the light, that his deeds may bee knowen, how that they are wrought in God.

¶ Tuesday in Whitsun weeke.

The Collect.

God which as, &c. ¶ As vpon Whitsunday.

The Epistle.

Act.8.14. When the Apostles which were at Hierusalem heard say that Samaria had receiued the word of God, they sent vnto them Peter and John: which when they were come downe, prayed for them that they might receiue the holy Ghost. For as yet hee was come on none of them, but they were baptized onely in the Name of Christ Iesu. Then layd they their hands on them, and they receiued the holy Ghost.

The Gospel.

Iohn 10.1 Verily, verily I say vnto you, Hee that entreth not in by the doore into the sheepefold, but climeth vp some other way, the same is a thiefe and a murtherer. But hee that entreth in by the doore, is the Shepheard of the sheepe: to him the porter openeth, and the sheep heare his voice, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheep, he goeth before them, and the sheepe follow him, for they know his voice. A stranger will they not follow, but will flee from him: for they know not the voyce of strangers. This pro-

uerbe

uerbe ſpake Jeſus vnto them, but they vnderſtood not what things they were which he ſpake vnto thē. Then ſayd Jeſus vnto them againe, Verily, verily I ſay vnto you, I am the dooꝛe of the ſheepe. All, euen as many as came beſoꝛe me, are theeues and murderers, but the ſheepe did not heare them. I am the dooꝛe, by me if any enter in, he ſhall be ſafe, and ſhall goe in and out, and finde paſture. A theefe commeth not but foꝛ to ſteale, kill, and deſtroy, I am come that they might haue life, & that they might haue it moꝛe abundantly.

¶ Trinitie Sunday.

The Collect.

ALmighty and euerlaſting God, which haſt giuen vnto vs thy ſeruants grace, by the confeſſion of a true faith, to acknowledge the glory of the eternall Trinity, and in the power of the diuine Maieſty, to woꝛſhip the Unity: We beſeech thee, that through the ſtedfaſtneſſe of this faith, we may euermoꝛe be defended from all aduerſitie, which liueſt and reigneſt one God, woꝛld without end. Amen.

The Epiſtle.

AFter this I looked, and behold, a dooꝛe was open in heauen, and the firſt voice which I heard, was as it were of a Trumpet talking with me, which ſaid, Come vp hither, and I will ſhew thee things which muſt be fulfilled hereafter. And immediatly I was in the Spirit, and behold, a ſeate was ſet in heauen, and one ſate on the ſeate. And he that ſate, was to looke vpon like vnto a Jaſper ſtone, and a Sardine ſtone. And there was a rainebow about the ſeat, in ſight like vnto an Emerald. And about the ſeat were foure and twenty ſeates, and vpon the ſeates foure and twenty Elders ſitting, clothed Apoc. 4. 1.

in white raiment, and had on their heads crownes of gold. And out of the Seat proceeded lightnings and thundring, and voyces. And there were seuen lamps of fire burning before the Seat, which are the seuen Spirits of God, and before the seat there was a Sea of glasse like vnto Christall, and in the middes of the seat, and round about the seat, were foure beasts full of eyes before and behind. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when those beasts gaue glory, and honour and thanks, to him that sate on the Seat (which liueth for euer and euer) the foure and twenty Elders fell downe before him that sate on the Throne, and worshipped him that liueth for euer, and cast their Crownes before the Throne, saying, Thou art worthy, O Lord our God, to receiue glory, and honour, and power, for thou hast created all things, & for thy wils sake they are and were created.

The Gospel

John 3. 1. THere was a man of the Pharises, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God. For no man could doe such miracles as thou doest, except God were with him. Iesus answered, and said vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, hee cannot see the kingdome of God. Nicodemus saide vnto him, How

can

can a man be borne when he is old? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the spirit, he cannot enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. Maruaile not thou that I said vnto thee, Yee must be borne from aboue. The wind bloweth where it lusteth, and thou heerest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the Spirit. Nicodemus answered, & said vnto him, How can these things be? Iesus answered, and said vnto him, Art thou a Master in Israel, and knowest not these things? Verily verily I say vnto thee, We speake that we know, and testifie that we haue seene, and ye receiue not our witnesse. If I haue told you earthly things, and ye beleeue not, how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the Serpent in the wildernes, euen so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue life euerlasting.

¶ The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy Commaundements wee may please thee both in will and deed, through Iesus Christ our Lord.

The first Sunday after Trinitie.

The Epistle.

1. Iohn 4.7.

DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. Hee that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs-ward, because that God sent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that we loued God, but that hee loued vs, and sent his Sonne to be the agreement for our sinnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and hee in vs, because hee hath giuen vs of his Spirit: and we haue seene, and doe testifie, that the Father sent the Sonne to bee the Sauiour of the world. Whosoeuer confesseth that Iesus is the Son of God, in him dwelleth God, and he in God. And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of Iudgement: for as he is, euen so are we in this world. There is feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If any man say, I loue God, and yet hate his brother, he is a liar. For how can he that loueth not his brother whom he hath seene, loue God whom hee hath not seene? and this Commandement haue we of him, that he which loueth God, should loue his brother also.

The

The Gospel.

THere was a certaine rich man, which was clothed in purpell and fine white, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores desiring to be refreshed with the crumbes which fell from the rich mans board, and no man gaue vnto him: the dogges came also and licked his sores. And it fortuned that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died & was buried. And being in hell in torments, he lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bosome, and he cried, and said, Father Abraham, haue mercy on me, and send Lazarus, that he may dippe the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise, Lazarus receiued paine: but now he is comforted, and thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would goe from hence to you cannot, neither may come from thence to vs. Then he sayd, I pray thee therefore father, send him to my fathers house (for I haue fiue brethren) for to warne them lest they come also into this place of torment. Abraham sayd vnto him, They haue Moses and the Prophets, let them heare them. And he sayd, Nay father Abraham, but if one come vnto them from the dead, they will repent. He said vnto him, If they heare not Moses and the Prophets, neither will they beleeue though one arise from death againe. Luke 16. 19.

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer fayleſt to helpe and gouerne them, whom thou doeſt bring vp in thy ſtedfaſt loue. Grant this, &c.

The Epiſtle.

1. Iohn 3. 13. MAruayle not, my brethren, though the world hate you. We know that we are tranſlated from death vnto life, becauſe we loue the brethren. He that loueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſlayer. And ye know that no manſlayer hath eternall life abiding in him. Hereby perceiue we loue, becauſe he gaue his life for vs, and we ought to giue our liues for the brethren. But who ſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deed and in verity. Hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we truſt to God-ward, and whatſoeuer we aſke, we receiue of him, becauſe we keepe his Commandements, and do thoſe things which are pleſant in his ſight. And this is his Commandemēt, that we beleeue on the Name of his Sonne Jeſus Chriſt, and loue one another, as he gaue commandement. And he that keepeth his Commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs.

The

The iij. Sunday after Trinitie.

The Gospel.

A Certaine man ordeined a great supper, and bade many, and sent his seruant at supper time to say to them that were bidden, Come, for all things are now ready. And they all at once beganne to make excuse. The first sayd vnto him, I haue bought a farme, and I must needs goe and see it, I pray thee haue me excused. And another sayd, I haue bought fiue yoke of oxen, and I go to proue them, I pray thee haue me excused. And another said, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the goodman of the house displeased, and sayd to his seruant, Goe out quickely into the streets and quarters of the City, and bring in hither the poore and feeble, and the halt and blind. And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord sayd vnto his seruant, Goe out into the high wayes and hedges and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall tast of my supper. Luke 14. 16.

¶ The iij. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray grant that by thy mighty aide we may be defended, through Iesus Christ our Lord.

The Epistle.

SVbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For GOD resisteth the proud, and giueth grace to the humble. 1. Pet. 5. 5

Submit your ſelues therfore vnder the mighty hand of God, that he may exalt you when the time is come. Caſt all your care vpon him, for he careth for you. Be ſober and watch: for your aduerſary the deuill, as a roaring Lion, walketh about, ſeeking whom he may deuoure: whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Chriſt Jeſus, ſhall his owne ſelfe (after that yee haue ſuffered a little affliction) make you perfect, ſtable, ſtrengthen and ſtabliſh you. To him be glory and dominion for euer and euer. Amen.

The Goſpel.

Luke 15. 1.

THen reſorted vnto him all the Publicanes and ſinners for to heare him. And the Phariſees & Scribes murmured, ſaying, He receiueth ſinners, & eateth with them. But he put forth this parable vnto them, ſaying, What man among you, hauing an hundred ſheepe, (if he loſe on of them) doeth not leaue ninety and nine in the wildernelſe, & goeth after that which is loſt, vntill he finde it? And when he hath found it, hee layeth it on his ſhoulders with ioy: and aſſoone as he commeth home, he calleth together his louers and neighbors, ſaying vnto them, Reioyce with me, for I haue found my ſheepe which was loſt. I ſay vnto you, that like wiſe ioy ſhall be in heauen ouer one ſinner that repenteth, more then ouer ninety and nine iuſt perſons, which need no repentance. Either what woman, hauing ten groats, (if ſhee loſe one) doth not light a candle, and ſweepe the houſe, and ſeeke diligently till ſhe finde it? And when ſhe hath found it, ſhee calleth her louers and her neighbours together, ſaying, Reioyce with me,

for

for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ The fourth Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so passe through things temporall, that we finally lose not the things eternall: Grant this, heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

I Suppose that the afflictions of this life, are not worthy of the glory which shalbe shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanity against the wil thereof, but for his wil which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. For we know that euery creature groneth with vs also, and trauayleth in paine, euen vnto this time: not onely it, but we also which haue the first fruits of the Spirit, mourne in our selues also, and wait for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8. 18.

The Gospel.

BE ye mercifull, as your Father also is mercifull. Iudge not, and ye shal not be iudged. Condemne not, and ye shal not be condemned. Forgiue, & ye shall be forgiuen. Giue, and it shall be giuen vnto you, good measure, and Luke 6. 36.

pressed

preſſed downe, and ſhaken together, and running ouer, ſhall men giue into your boſomes. For with the ſame meaſure that ye mete withall, ſhall other men mete to you againe. And he put forth a ſimilitude vnto them, Can the blind leade the blind? Doe they not both fall into the ditch? The diſciple is not aboue his maſter. Euery man ſhall be perfect, euen as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thine owne eye. Either how canſt thou ſay to thy brother, Brother let me pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Firſt, thou hypocrite, caſt out the beame out of thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

¶ The v. Sunday afrer Trinitie.

The Collect.

GRant, Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully ſerue thee in all godly quietneſſe, through Jeſus Chriſt our Lord.

The Epiſtle.

1. Pet 3. 8. BE you all of one mind, and of one heart, loue as brethren, be pitifull, be curteous, meeke, not rendring euill for euill, or rebuke for rebuke: but contrarywiſe bleſſe, knowing that ye are thereunto called, euen that ye ſhould be heires of the bleſſing. For he that doth long after life, and loueth to ſee good dayes, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchew euill and doe good, let him ſeeke peace, and enſue it. For the eyes of the Lord are ouer the righteous, and his eares

are

are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, who is he that will harme you, if ye follow that which is good? Yea happy are ye if any trouble happē vnto you for righteousnesse sake. Be not ye afrayd for any terrour of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

IT came to passe, that when the people Luke 5.1.
preassed vpon him to heare the word of GOD, he stood by the lake of Genezareth, and saw two shippes stand by the lakes side, but the Fishermen were gone out of them, and were washing their nets. And he entred into one of the shippes (which pertained to Simon) and prayed him that he would thrust out a little from the land. And he sate downe, and taught the people out of the ship. When he had left speaking, he sayd vnto Simon, Lanch out into the deepe, and let slip your nets to make a draught. And Simon answered and sayd vnto him, Master, we haue laboured all night, and haue taken nothing, Neuertheless, at thy commandement, I will loose forth the net. And when they had so done, they inclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes, which were in the other ship, that they should come and helpe them. And they came and filled both ships, that they sunke againe. When Simon Peter saw this, he fell downe at Jesus knees, saying, Lord, goe from me, for I am a sinfull man. For he was astonyed, and all that were with him, at the draught of fishes which they had taken: And so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus sayd vnto Simon, Feare not, from henceforth thou shalt catch men.

men. And they brought the ships to land, and forsooke all, and followed him.

¶ The vj. Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, such good things as passe mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceed all that we can desire, through Jesus Christ our Lord.

The Epistle.

Rom.6.3. KNow ye not, that all wee which are baptized in Jesus Christ, are baptized to dy with him? we are buried then with him by baptisme for to die, that likewise as Christ was rayled from death by the glory of ỹ Father, euen so we also should walke in a new life. For if we be grafted in death like vnto him, euen so shall we be partakers of the holy resurrection: knowing this, that our old man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth we should not be seruants vnto sinne. For he that is dead is iustified from sinne. Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him: knowing that Christ being rayled from death, dieth no more, death hath no more power ouer him. For as touching that he died, he died concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider ye also that ye are dead as touching sinne, but are aliue vnto God, through Jesus Christ our Lord.

The Gospel.

Mat.5.20. JEsus said vnto his disciples, Except your righteousnesse exceede the righteousnesse of the Scribes and Pharisees, ye cannot enter into

into the kingdome of heauen. Ye haue heard that it was said vnto them of old time, Thou shalt not kill: whosoeuer killeth shall bee in danger of Iudgement. But I say vnto you, that whosoeuer is angry with his brother vnaduisedly, shall be in danger of iudgement. And whosoeuer saith vnto his brother, Racha, shalbe in danger of a Councel. But whosoeuer saith, Thou foole, shalbe in danger of hell fire. Therefore, if thou offerest thy gift at the altar, & there remembrest that thy brother hath ought against thee, leaue there thine offring before the altar, and go thy way first and be reconciled to thy brother, and then come & offer thy gift. Agree with thine aduersary quickly whiles thou art in the way with him, lest at any time the aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be cast into prison. Verely I say vnto thee, thou shalt not come out thence, till thou hast payd the vttermost farthing.

¶ The vij. Sunday after Trinitie.

The Collect.

LOrd of all power & might, which art the authour and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same through Iesus Christ our Lord.

The Epistle.

I Speake grossly, because of the infirmitie of your flesh. As ye haue giuen your members seruants to vncleannesse, and to iniquity (from one iniquity to another) euen so now giue ouer your members seruants vnto righteousnesse, that yee may bee sanctified. For when ye were seruants of sinne, ye were voyd of righteousnesse. What fruit had yee then in those things whereof Rom. 6. 19.

whereof ye are now ashamed? For the end of those things is death. But now are ye deliuered from sinne, and made the seruants of God, and haue your fruit to be sanctified, and the end euerlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

The Gospel.

Marke 8. 1.

 N those dayes when there was a very great company, and had nothing to eat, Iesus called his disciples vnto him, and sayd vnto them, I haue compassion on the people, because they haue bene now with me three dayes, and haue nothing to eat, and if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread here in the wildernesse, to satisfie these? And he asked them, How many loaues haue ye? They sayd, Seuen. And he commanded the people to sit downe on the ground. And he tooke the seuen loaues, and when he had giuen thanks, he brake, and gaue to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and when he had blessed, he commanded them also to be set before them. And they did eat, and were sufficed. And they tooke vp of the broken meat that was left, seuen baskets full. And they that did eat, were about foure thousand. And he sent them away.

¶ The viij. Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

The

The Epistle.

BRethren we are debters, not to the flesh, to liue after the flesh: for if ye liue after the flesh, ye shall die. But if ye, through the spirit, doe mortifie the deeds of the body, ye shall liue. For as many as are led by the spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but ye haue receiued the spirit of adoption, whereby we cry, Abba, Father. The same Spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annered with Christ, if so be that we suffer with him, that we may also be glorified together with him. Rom. 8. 12.

The Gospel.

BEware of false Prophets, which come to you in sheeps clothing, but inwardly they are rauening wolues: ye shall know them by their fruits. Doe men gather grapes of thornes? or figs of thistles? Euen so euery good tree bringeth forth good fruits: but a corrupt tree bringeth forth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Wherfore by their fruits ye shall know them. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doth the will of my Father, which is in heauen. Matth. 7. 15.

¶ The ix. Sunday after Trinitie.

The Collect.

GRant to vs, Lord, we beseech thee, the spirit to thinke and doe alwayes such things as be rightfull, that we which cannot be without thee, may by thee

thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

1. Cor. 10. 1. BRethren, I would not that ye should be ignorant, how that our fathers were al vnder the cloud, and all passed thorow the sea, & were all baptized vnder Moses in the cloud, & in the sea, & did all eat of one spirituall meate, and did all drinke of one spirituall drinke: and they dranke of the spiritual rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that wee should not lust after euill things, as they lusted, and that we should not be worshippers of images, as were some of them, according as it is written: The people sate downe to eat & drink, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted and were destroyed of serpents. Neither murmur ye, as some of them murmured, and were destroied of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath none other temptation taken you but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the midst of temptation make a way, that ye may be able to beare it.

The Gospel.

Luke 16. 1. IEsus sayd vnto his disciples, There was a certaine rich man which had a Steward, & the same was accused vnto him that hee had wasted

wasted his goods. And he called him, and sayd vnto him, How is it that I heare this of thee? Giue accompts of thy Stewardship, for thou mayest be no longer Steward. The Steward said within himselfe, What shall I do? for my master taketh away from me the Stewardship. I cannot dig, and to beg I am ashamed. I wote what to do, that when I am put out of the Stewardship, they may receiue me into their houses. So when he had called all his masters debters together, he sayd vnto the first, How much owest thou vnto my master? And he said, An hundred tunnes of oyle. And he said vnto him, Take thy bill, and sit downe quickly, and write fifty. Then sayd he to another, How much owest thou? And he said, An hundred quarters of wheate. He said vnto him, Take thy bill, and write fourescore. And the Lord commended the vniust Steward, because he had done wisely. For the children of this world are in their Nation wiser then the children of light. And I say vnto you, Make you friendes of the vnrighteous Mammon, that when ye shall haue need, they may receiue you into euerlasting habitations.

¶ The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble seruants: and that they may obteine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

ONcerning spirituall things, brethren, I would not haue you ignorant. Ye know that ye were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherfore I declare vnto 1. Cor. 12. 1.

you, that no man speaking by the Spirit of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withall. For to one is giuen through the Spirit the vtterance of wisdome, to another is giuen the vtterance of knowledge by the same Spirit, to another is giuen faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne Spirits, to another diuers tongues, to another the interpretation of tongues: and these all worketh the selfe same Spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

Luke 19. 41

AND when he was come neere to Hierusalem, he beheld the Citie, and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And hee went into the Temple, and began to cast out them that sold therein, and them that bought saying vnto them, It is written, My house is the house of prayer, but ye haue made it a denne of theeues. And he taught daily in the Temple.

The

The xj. Sunday after Trinitie.

The Collect.

GOd, which declarest thy Almightie power most chiefly in shewing mercy and pittie: giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

BRethren, as pertaining to the Gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if yee keepe it except ye haue beleeued in vaine. For first of all I deliuered vnto you that which I receiued, how that Christ dyed for our sinnes, agreeing to the Scriptures: and that he was buried, & that he rose againe the third day, according to the Scriptures, and that he was seene of Cephas, then of the twelue: after that he was seene of more then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleep. After that appeared he to Iames then to all the Apostles, and last of all he was seene of me, as one that was borne out of due time: for I am the least of the Apostles, which am not worthy to bee called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am: and his grace that is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and so ye haue beleeued. 1. Cor. 15 1.

The Gospel.

CHrist tolde this parable vnto certaine which trusted in themselues, that they were perfect, and despised other. Two men went vp into Luke 18. 9.

the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee, that I am not as other men are, Extortioners, vniust, adulterers, or as this publicane. I fast twice in the weeke, I giue tith of all that I possesse. And the Publicane standing a farre off, would not lift vp his eies to heauen, but smote his brest, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and he that humbleth himselfe, shall be exalted.

¶ The xij. Sunday after Trinitie.

The Collect.

ALmighty & euerlasting God which art alwayes more ready to heare, then we to pray, and art wont to giue more then either we desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2. Cor. 3. 4 SVch trust haue we through Christ to Godward, not that we are sufficient of ourselues to thinke any thing as of our selues: but if we be able vnto any thing, the same commeth of God which hath made vs able to minister the new Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life. If the ministratiō of death, through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away:) why shall not;

not the miniſtration of the Spirit be much more glorious? For if the miniſtration of condemnation be glorious, much more doth the miniſtration of righteouſneſſe exceed in glory.

The Goſpel.



Eſus departed from the coaſtes of Tyre and Sidon, and came vnto the Sea of Galilee, thorow the mids of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his ſpeech: and they prayed him to put his hand vpon him. And when he had taken him aſide from the people, he put his fingers into his eares and did ſpit, and touched his tongue, and looked vp to heauen, and ſighed, and ſaid vnto him, Ephata, that is to ſay, Be opened. And ſtraight way his eares were opened and the ſtring of his tongue was looſed, and he ſpake plaine. And he commanded them that they ſhould tell no man. But the more he forbad them, ſo much the more a great deale they publiſhed, ſaying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to ſpeake. Marke 7. 31.

¶ The xiij. Sunday after Trinitie.

The Collect.

ALmighty and merciſull God, of whoſe onely gift it commeth that thy faithfull people do vnto thee true and laudable ſeruice: grant we beſeech thee, that we may ſo runne to thy heauenly promiſes, that we faile not finally to attaine the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

TO Abraham and his ſeed were the promiſes made. He ſaith not, In his ſeeds, as many: but, In thy ſeed, as of one, which is Chriſt. Gal 3. 16.

This I say, that the Law, which began afterward beyond foure hundred & thirty yeeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Law, it cõmeth not now of Promise: but God gaue it to Abraham by promise. Wherfore then serueth the Law? the Law was added because of transgression (till the seede come, to whom the Promise was made) and it was ordeined by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had bene a Law giuen which could haue giuen life, then no doubt righteousnesse should haue come by the Law: But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue.

The Gospel.

Luke 10. 23.

HAppy are the eyes which see the things that ye see. For I tell you, that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them, and to heare those things which ye heare, and haue not heard them. And behold, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life. He sayd vnto him, What is written in the Law? How readest thou? And he answered and sayd, Loue the Lord thy GOD with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And he sayd vnto him, Thou hast answered right: this doe, and thou shalt liue. But he, willing to iustifie himselfe, sayd vnto Iesus, And who is my neighbour? Iesus answered and sayd, A certaine man descended from

from Hierusalem to Jericho, and fell among theeues, which robbed him of his rayment, and wounded him and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, and when he saw him, he passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him, and when he saw him, he had compassion on him, and went to him and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow, when he departed, hee tooke out two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompence thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And he sayd vnto him, He that shewed mercy on him. Then sayd Jesus to him, Goe and doe thou likewise.

¶ The xiiij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope, and charity: and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Jesus Christ our Lord.

The Epistle.

I Say, Walke in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, & the spirit contrary to the flesh: These are contrary one to another, so that ye cannot doe whatsoeuer ye would. But and if ye be led of the Spirit, then are ye not vnder the Law. The deeds of Gal. 5. 16.

the flesh are manifest, which are these: adultery, fornication, vncleanenesse, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murther, drunkennes, gluttony, and such like, of the which I tell you before, as I haue told you in times past, that they which cõmit such things, shall not be inheritors of the kingdome of God. Contrarily, the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no Law. They truly that are Christs, haue crucified the flesh with the affections and lusts.

The Gospel.

Luke 17. 11. AND it chanced as Iesus went to Hierusalem, that he passed thorow Samaria and Galilee, And as he entred into a certaine towne, there met him ten men that were Lepers, which stood afarre off, and put forth their voyces, and said, Iesus master, haue mercy on vs. When he saw them, he sayd vnto them, Goe, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed, turned backe againe, and with a lowd voice praysed God, and fell downe on his face at his feete, and gaue him thanks. And the same was a Samaritane. And Iesus answered, and said, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God prayse saue onely this stranger. And he sayd vnto him, Arise, goe thy way, thy faith hath made thee whole.

¶ The xv. Sunday after Trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailty of man

man without thee cannot but fall, keepe vs euer by thy helpe, and lead vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

YE see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to be Circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselues which are Circumcised, keepe not the Law, but desire to haue you Circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified vnto mee, and I vnto the world. For in Christ Jesu, neither Circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israel, that pertaineth to God. From henceforth let no man put mee to businesse: For I beare in my body the markes of the Lord Jesu. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. Gal. 6. 11.

The Gospel.

NO man can serue two masters: For either he shall hate the one and loue the other, or else leane to the one and despise the other. Ye cannot serue GOD and Mammon. Therefore I say vnto you, Be not carefull for your life, what ye shall eate or drinke, nor yet for your body, what rayment ye shall put on. Is not the life more worth then meate? and the body more of value then rayment? Behold the fowles of the ayre, for they sow not, neither doe they reape, Matth. 6. 24.

reape, nor carry into the barnes, and your heauenly Father feedeth them. Are ye not much better then they? Which of you by taking carefull thought can adde one cubite vnto his stature? And why care ye for rayment? Consider the Lilies of the field, how they grow, they labour not, neither doe they spinne: and yet I say vnto you, that euen Salomon in all his royalty, was not clothed like one of these. Wherefore if God so clothe the grasse of the field, (which though it stand to day, is to morrow cast into the fornace) shall he not much more doe the same for you, O ye of little faith? Therefore take no thought, saying, What shall we eate, or what shall we drinke, or wherewith shall we be clothed? (After all these things doe the Gentiles seeke:) For your heauenly Father knoweth that ye haue need of all these things. But rather seeke ye first the kingdome of God, & the reighteousnesse thereof, and all these things shall be ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauell thereof.

¶ The xvj. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pity cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Ephes. 3. 13.

I Desire that you faint not because of my tribulatiõs that I suffer for your sakes, which is your prayse. For this cause I bow my knees vnto the Father of our Lord Iesus Christ, which is Father of all,

all, that is called father in heauen and earth, that he would grant you according to the riches of his glory, that ye may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that ye might be filled with all fulnesse, which commeth of God. Vnto him that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs, be prayse in the Congregation, by Christ Iesus, throughout all generations from time to time, Amen.

The Gospel.

AND it fortuned that Iesus went into a City called Naim, and many of his disciples went with him, & much people. When he came nigh to the gate of the City, behold, there was a dead man caried out, which was the onely sonne of his mother, and she was a widow, and much people of the City was with her. And when the Lord saw her, he had compassion on her, and said vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him, stood still. And he sayd, Yong man, I say vnto thee, Arise. And he that was dead, sat vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth throughout all Iury, & throughout all the regions which lie round about. Luke 7. 11.

¶ The

The Collect.

LOrd we pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

Eph. 4. 1. I (which am a prisoner of the Lords) exhort you, that ye walke worthy of the vocation, wherewith ye are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, and be diligent to keepe the vnity of the Spirit, through the bond of peace, being one body and one spirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith; one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

The Gospel.

Luke 14. 1. IT chanced that Iesus went into the house of one of the chiefe Pharises, to eate bread on the Sabbath day, & they watched him. And behold, there was a certaine man before him which had the dropsie. And Iesus answered, and spake vnto the Lawiers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? and they held their peace. And he tooke him, and healed him, and let him goe, and answered them, saying, Which of you shall haue an asse, or an ore, fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answere him againe to these things. He put foorth also a similitude to the ghests, when he marked how they preassed to be in the highest roomes, and sayd vnto them, When thou art bidden to a wedding of any man, sit

not

not downe in the highest roome, lest a more honourable man then thou be bidden of him, and he that bad him and thee, come and say vnto thee, Giue this man roome: and thou begin with shame to take the lowest roome. But rather when thou art bidden, go and sit in the lowest roome, that when he that bade thee commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted.

¶ The xviij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, grant thy people grace to auoid the infections of the deuill, and with pure heart and mind to follow thee the only God, through Iesus Christ our Lord.

The Epistle.

I Thanke my God alwaies on your behalfe for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him, in all vtterance, & in all knowledge, by the which things the testimony of Iesus Christ was confirmed in you, so that ye are behind in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that ye may be blamelesse in the day of the comming of our Lord Iesus Christ. 1. Cor. 1. 4

The Gospel.

WHen the Pharises had heard that Iesus had put the Saduces to silence, they came together, and one of them (which was a Doctour of the Law) asked him a question, tempting him, and Matt. 22. 34.

and saying, Master, which is the greatest Commandement in the Law? Jesus said vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest Commandement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinke ye of Christ? whose sonne is hee? They said vnto him, The sonne of Dauid. Hee said vnto them, How then doeth Dauid in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy foote-stoole? If Dauid then call him Lord, how is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

¶ The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee, we are not able to please thee: grant that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

Ephes. 4. 17.

THis I say & testifie through the Lord, that ye henceforth walke not, as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all manner of vn-

clean-

cleannesse, euen with greedinesse. But ye haue not so learned Christ: If so be that yee haue heard him, and haue bene taught in him, as the trueth is in Iesu (as concerning the conuersation in times past) to lay from you the old man, which is corrupt according to the deceiueable lusts: to be renued also in the Spirit of your mind, & to put on that New man, which after God is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch as wee are members one of another. Be angry, but sinne not. Let not the Sunne goe downe vpon your wrath, neither giue place to the backbiter. Let him that stole steale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom ye are sealed vnto the day of Redemption. Let all bitternesse, and fiercenesse, and wrath and roaring, and cursed speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, merciful, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

IEsus entred into a ship, and passed ouer and came into his owne Citie. And behold, they brought to him a man sicke of the palsey, lying in a bed. And when Iesus saw the faith of them, hee sayd to the sicke of the palsie, Sonne be of good cheare, thy sinnes be forgiuen thee. And behold, certaine of the Scribes sayd within themselues, This man blasphemeth. And when Iesus saw their thoughts, he Mat. 9.

Iohn Murgon is my name and I write this with my hand if it shall please God I live I will use it

he said, Wherefore thinke ye euill in your hearts? whether is it easier to say, Thy sinnes be forgiuen thee, or to say, Arise, and walke? But that ye may know that the Son of man hath power to forgiue sinnes in earth: Then saith he to the sicke of the palsie, Arise, take vp thy bed, and go vnto thy house. And he arose, and departed to his house. But the people that saw it, marueiled, and glorified God, which had giuen such power vnto men.

¶ The xx. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnes keepe vs from all things that may hurt vs: that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Ephe. 5. 15. TAke heede therefore how ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore be ye not vnwise, but vnderstand what the will of the Lord is, and be not dronken with wine, wherein is excesse: but be filled with the Spirit, speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing and making melody vnto the Lord in your hearts, giuing thanks alwaies for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Mat 22. 1 IEsus saide, The kingdome of heauen is like vnto a man that was a King, which made a marriage for his sonne, and sent forth his ser

seruants to call them that were bidden to the wedding: and they would not come. Againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandise, & the remnant tooke his seruants, and intreated them shamefully, and slew them. But when the King heard thereof, hee was wroth, and sent forth his men of warre, and destroyed those murtherers, and burnt vp their citie. Then said he to his seruants, The mariage indeed is prepared, but they which were bidden, were not worthy. Goe ye therefore out into the high wayes, and as many as ye finde bid them to the marriage. And the seruants went forth into the high wayes, and gathered together all, as many as they could find, both good and bad: and the wedding was furnished with ghestes. Then the King came in to see the ghests, and when he espyed there a man which had not on a wedding garment, he said vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speechlesse. Then sayd the king to the ministers, Take and binde him hand and foot, and cast him into vtter darknesse, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

¶ The xxj Sunday after Trinitie.

The Collect.

GRant we beseech thee, merciful Lord, to thy faithfull people pardon and peace, that they may bee cleansed from all their sinnes, and serue thee with a quiet mind, through Iesus Christ our Lord.

The xxj. Sunday after Trinitie.

The Epistle.

Eph 6.10 MY brethren, be strong through the Lord, and through the power of his might. Put on the armour of God, that ye may stand against all the assaults of the deuill. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darknes of this world, against spiritual craftinesse in heauenly things. Wherfore take vnto you ỹ whole armor of God, that ye may bee able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes gird with the trueth, hauing on the brest-plate of righteousnes, and hauing shoes on your feete, that ye may be prepared for the Gospel of peace. Aboue all take to you the shield of faith, wherewith ye may quench all the fiery darts of the wicked, and take the helmet of saluation, and the sword of the Spirit, which is the word of God. And pray alwaies with all manner prayer and supplication of the Spirit, and watch thereunto with all instance and supplication for all Saints, and for me, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospel (wherof I am a messenger in bonds) that therin I may speake freely, as I ought to speake.

The Gospel.

Ioh.4.46. THere was a certaine ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Iesus was come out of Jury into Galilee, he went vnto him, and besought him that hee would come downe and heale his sonne: for hee was euen at the poynt of death. Then sayd Iesus vnto him, Except ye see signes and wonders, ye wil not beleeue.

The

The Ruler said vnto him, Sir, come downe, or euer that my sonne die. Jesus saith vnto him, Goe thy way, thy sonne liueth. The man beleeued the word that Jesus had spoken vnto him, and he went his way. And as he was going downe, the seruants met him, and told him saying, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in the which Jesus said vnto him, Thy sonne liueth. And he beleeued, and all his houshold. This is againe the second miracle that Jesus did, when he was come out of Jury into Galilee.

¶ The xxij. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee to keepe thy houshold the Church in continuall godlines, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

Phil. 1.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the fellowship of the Gospel, from the first day vntill now: and am surely certified this, that he which hath begunne a good worke in you, shall performe it vntill the day of Jesus Christ, as it becōmeth me that I should iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with me, euen in my bondes, and in the defending and establishing of the Gospel. For GOD is my record, how greatly I long after you all from

the very heart root in Jesus Christ. And this I pray, that your loue may increase yet more and more in knowledge and in all vnderstanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Jesus Christ, vnto the glory and praise of God.

The Gospel.

Matt. 18. 21. PEter said vnto Jesus, Lord, how oft shall I forgiue my brother, if he sinne against me? till seuen times? Jesus saith vnto him, I say not vnto thee, Vntill seuen times: but seuenty times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a king, which would take accompts of his seruants. And when he had begunne to reckon, one was brought vnto him, which ought him ten thousand talents: But for as much as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The seruant fell downe and besought him, saying, Sir, haue patience with me, and I will pay thee all. Then had the Lord pity on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundred pence: and he laid hands on him, and tooke him by the throate, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with me, and I will pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellowes saw what was done, they were very sory and came and tolde vnto their Lord all that had happened

happened. Then his Lord called him, and said vnto him, O thou vngratious seruant, I forgaue thee all that debt, when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pittie on thee? and his Lord was wroth, and deliuered him to the Jaylers, till he should pay all that was due vnto him. So likewise shall my heauenly Father doe also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

¶ The xxiij. Sunday after Trinitie.

The Collect.

GOD our refuge and strength, which art the author of all godlinesse, be ready to heare the deuout prayers of thy Church: and grant that those things which we aske faithfully, we may obtaine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren be ye followers together of me, and Phil 3 17
looke on them which walke euen so as ye haue vs for an ensample. For many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their god, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lord Jesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working, whereby he is able also to subdue all things vnto himselfe.

The Gospel.

THen the Pharises went out and tooke coun- Matt 22.
sell how they might tangle him in his 15.
words. And they sent out vnto him their di-

ciples with Herods seruants, saying, Master, we know that thou art true, & teachest the way of God truely, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? is it lawfull that tribute be giuen vnto Cesar or not? But Iesus perceiuing their wickednesse, sayd, Why tempt ye me, ye hypocrites? Shew me the tribute mony. And they tooke him a penny. And he said vnto them, Whose is this image and superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar, the things which are Cesars, and vnto God those things which are Gods. When they heard these words, they marueiled, and left him and went their way.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse we may be deliuered from the bondes of all those sinnes, which by our frailty we haue committed. Grant this, &c.

The Epistle.

Col. 1.3. WE giue thankes to God the Father of our LORD Iesus Christ alwayes for you in our prayers. For we haue heard of your faith in Christ Iesu, and of the loue which ye beare to all Saints, for the hopes sake which is laid vp in store for you in heauen. Of which hope ye heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare fellow seruant, which

which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the Spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, & to desire that ye might be fulfilled with the knowledge of his will in all wisdom & spirituall vnderstanding, that ye might walk worthy of the Lord, that in all things ye may please, being fruitfull in al good works, & increasing in the knowledge of God, strengthned with all might, through his glorious power, vnto all patience and long suffering, with ioyfulnesse, giuing thankes vnto the Father which hath made vs meet to be partakers of the inheritance of the Saints in light.

The Gospel.

WHile Jesus spake vnto the people, behold, there came a certaine Ruler, and worshipped him, saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and she shall liue. Mat. 9.18
And Jesus arose, and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture, For she said within her selfe, If I may touch but euen his vesture onely, I shall be safe. But Jesus turned him about, and when he saw her, he sayd, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and saw the minstrils and people making a noise, he said vnto them, Get you hence, for the maide is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, & tooke her by the hand, and said, Damosell arise. And the damosell arose. And this noise was abroad in all that land.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp, we beseech thee, O Lord, the wils of thy faithfull people, that they plenteously bringing forth the fruit of good workes, may of thee be plenteously rewarded, through Iesus Christ our Lord. Amen.

The Epistle.

Iere. 23. 5

BEhold, the time commeth, saith the Lord, that I will raise vp the righteous branch of Dauid, which King shal beare rule, and he shall prosper with wisedom, and shal set vp equitie and righteousnes againe in earth. In his time shall Iuda be saued, and Israel shall dwell without feare. And this is the Name, that they shall call him, euen The Lord our Righteousnesse. And therefore behold, the time commeth, saith the Lord, that it shall be no more said. The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought forth and led the seed of the house of Israel out of the North land, and from all Countries where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6. 5.

WHen Iesus lift vp his eyes, and saw a great company come vnto him, he saith vnto Philip, Whence shall we buy bread, that these may eate. This he said to proue him, for he himselfe knew what he would doe. Philip answered him, Two hundreth penie worth of bread are not sufficient for them that euery man may take a little. One of his disciples, Andrew Simon Peters brother, said vnto him, There is a ladde here, which hath fiue barley loaues, and two fishes, but what are they among so many?

many? And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, he gaue it to his disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he sayeth vnto his disciples, Gather vp the broken meat which remaineth that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meat of the fiue barly loaues, which broken meat remained vnto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth the same Prophet that should come into the world.

¶ If there be any moe Sundayes before Aduent Sunday, to supply the same, shall be taken the seruice of some of those Sundayes that were omitted between the Epiphanie and Septuagesima.

¶ S. Andrewes day.

The Collect.

ALmighty God which didst giue such grace vnto thy holy Apostle S. Andrew, that he readily obeied the calling of thy Sonne Jesus Christ, & followed him without delay: Grant vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obedently to follow thy holy Commandements, through ỹ same Jesus Christ our Lord. Amen.

The Epistle.

IF thou acknowledge with thy mouth, that Jesus is the Lord, and beleeue in thy heart, that God raised him vp from death, thou shalt be safe. For to beleeue with the heart, iustifieth, and to knowledge with the mouth, maketh a man safe. Rom 10. 9.

saſe. For the Scripture ſaith, Whoſoeuer beleeueth on him, ſhall not be confounded. There is no difference betweene the Iew and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whoſoeuer doth call vpon the Name of the Lord, ſhalbe ſaſe. How then ſhall they call on him, on whom they haue not beleeued? How ſhall they beleeue on him, of whom they haue not heard? How ſhall they heare without a preacher? And how ſhall they preach without they be ſent? as it is written, How beautifull are the feet of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Goſpel. For Eſay ſaieth, Lord who hath beleeued our ſayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aſke, Haue they not heard? No doubt their ſound went out into all lands, and their words into the ends of the world. But I demand whether Iſrael did know or no? Firſt Moſes ſaith, I will prouoke you to enuie by them that are no people, by a fooliſh nation I will anger you. Eſay after that is bolde, and ſaith, I am found of them that ſought me not, I am manifeſt vnto them that aſked not after me. But againſt Iſraell he ſaith, All day long haue I ſtretched forth my hands vnto a people that beleeueth not, but ſpeaketh againſt me.

The Goſpel.

Matth. 4. 18. AS Jeſus walked by the ſea of Galilee, he ſaw two brethren, Simon, which was called Peter, and Andrew his brother, caſting a net into the ſea, (for they were fiſhers) and he ſaith vnto them, Follow me, and I will make you to become fiſhers of men. And they ſtraightway left their nets, and followed

followed him. And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediately left the ship and their father, and followed him.

¶ S. Thomas the Apostle.

The Collect.

ALmighty & euerliuing God, which for the more confirmation of the Faith, diddest suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: grant vs so perfectly and without all doubt to beleeue in thy sonne Jesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, &c.

The Epistle.

NOw are yee not strangers, nor forreiners, but citizens with the saints, and of the houshold of God, and are built vpon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom yee also are built together, to be an habitatiō of God through ỹ holy Ghost. Ephes. 2. 19.

The Gospel.

THomas one of the twelue which is called Didymus, was not with thē when Jesus came. The other disciples therefore said vnto him, We haue seene the Lord. But he said vnto them, Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and thrust my hand into his side, I will not beleeue. And after eight dayes, Iohn 20. 24.

daies againe his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, & stood in the midst, and said, Peace be vnto you. And after that, he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithles, but beleeuing. Thomas answered and said vnto him, My Lord and my God. Iesus said vnto him, Thomas, because thou hast seene me, thou hast beleeued. Blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Iesus in the presence of his disciples, which are not written in this booke. These are written, that ye might beleeue, that Iesus Christ is the Sonne of God, and that in beleeuing ye might haue life through his Name.

¶ The Conuersion of S. Paul.

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paule, grant, we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Iesus Christ our Lord. Amen.

The Epistle.

Acts. 9. 1. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the high Priest, and desired of him letters to cary to Damasco to the Synagogues, that if he found any of this way, (were they men or women) he might bring them bound to Hierusalem. And when he iourneyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heauen, and he fell to the earth,

earth, and heard a voyce, saying vnto him, Saul, Saul why persecutest thou me? and he sayd, What art thou Lord? And the Lord sayd, I am Jesus, whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astonied said, Lord, what wilt thou haue me to doe? And the Lord said vnto him, Arise and goe into the city, and it shalbe told thee what thou must doe. The men that iourneyed with him stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, hee saw no man: but they led him by the hand, and brought him into Damasco. And he was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him sayd the Lord in a vision, Ananias. And he sayd, Behold, I am heare Lord. And the Lord said vnto him, Arise, and goe into the street which is called Straight, and seeke in the house of Judas after one called Saul of Tharsus. For behold he prayeth, and hath seene in a vision a man named Ananias comming in vnto him, and putting his handes on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem. And here he hath authoritie of the high Priests, to bind all that call on thy Name. The Lord said vnto him, Goe thy way, for he is a chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and sayd, Brother Saul, The Lord that appeared vnto thee in the way as thou camest, hath sent me, that thou

thou mighteſt receiue thy ſight, and be filled with the holy Ghoſt. And immediately there fell from his eyes as it had bin ſcales, and he receiued ſight, and aroſe, and was baptized and receiued meate and was comforted. Then was Saul certaine daies with the diſciples which were at Damaſco. And ſtraight way he preached Chriſt in the Synagogues, how that he was the Sonne of God. But all that heard him were amazed, and ſaid, Is not this he that ſpoyled them which called on this name in Hieruſalem, and came hither for that intent, that he might bring them bound vnto the high Prieſts? But Saul increaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſco, affirming that this was very Chriſt.

The Goſpel.

Matth. 19.27. PEter anſwered, and ſaid vnto Ieſus, Behold, we haue forſaken all, and followed thee, what ſhall we haue therefore? Ieſus ſaid vnto them, Verily I ſay vnto you, that when the Son of man ſhal ſit in the ſeate of his Maieſty, ye that haue followed me in the regeneration, ſhall ſit alſo vpon twelue ſeates, and iudge the twelue tribes of Iſrael. And euery one that forſaketh houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Names ſake, ſhall receiue an hundred fold, and ſhall inherite euerlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

¶ The Purification of S. Mary the Virgin.

The Collect.

ALmighty and euerlaſting God, we humbly beſeech thy Maieſty, that as thy onely begotten Sonne was this day preſented in the Temple in ſubſtance

ſtance of our fleſh: ſo grant that we may be preſented vnto thee with pure and cleane minds, by Jeſus Chriſt our Lord.

The Epiſtle,

The ſame that is appointed for the Sunday.

The Goſpel,

WHen the time of their purification (after the Law of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is written in the Lawe of the Lord: Euery man childe that firſt openeth the matrix, ſhal be called holy to the Lord) & to offer (as it is ſaid in the Law of the Lord) a paire of turtle doues, or two young pigeons. And beholde, there was a man in Hieruſalem, whoſe name was Simeon, and the ſame man was iuſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwere had he receiued of the holy Ghoſt, that hee ſhould not ſee death, except he firſt ſaw the Lord Chriſt. And he came by inſpiration into the Temple. Luk. 2. 22

¶ Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traytour Judas, diddeſt chuſe thy faithfull ſeruant Matthias to bee of the number of the twelue Apoſtles: graunt that thy Church being alway preſerued from falſe Apoſtles, may bee ordered and guided by faithful and true paſtors, through Jeſus Chriſt our Lord.

The Epiſtle.

IN thoſe dayes Peter ſtood vp in the middes of the Diſciples, and ſayd, (the number of names that were together, were about an hundred and twenty) Yee men and brethren, Act. 1. 15.

this

this Scripture must needs haue bin fulfilled, which the holy Ghost through the mouth of Dauid, spake before of Judas, which was guide to them that tooke Jesus. For he was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuch that the same field is called in their mother tongue, Acheldama, that is to say, The bloody field. For it is written in the booke of Psalmes, His habitation be boyd, and no man bee dwelling therein, and his Bishoprick let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Jesus had his conuersation among vs, beginning at the Baptisme of John, vnto that same day that hee was taken vp from vs) must one be ordained to be a witnes with vs of his resurrection. And they appointed two: Joseph, which is called Barsabas, (whose surname was Justus) and Matthias. And when they praied, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that hee might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

Matth. 11. 25. IN that time Jesus answered, and sayd, I thanke thee, O Father, Lord of heauen and earth, because thou hast hidde these things from the wise and prudent, and hast shewed them vnto babes: Verily Father, euen so was it

it thy good pleasure. All things are giuen vnto me of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father saue the Sonne, and he to whomsoeuer the Sonne will open him. Come vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye shall find rest vnto your soules: for my yoke is easie, and my burden is light.

¶ Annunciation of the Virgin Mary.

The Collect.

WE beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowen Christ thy Sonnes incarnation by the message of an Angel: so by his Crosse and passion, we may be brought vnto the glory of his Resurrection, through the same Christ our Lord.

The Epistle.

GOd spake once againe to Ahaz, saying: Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to, ye of the house of Dauid: Is it not enough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lord shal giue you a token: Behold, a Virgin shall conceiue and beare a Son, and thou his mother shalt call his Name Emmanuel. Butter & hony shall he eate, that he may know to refuse the euill, and chuse the good. Esay 7. 10

The Gospel.

AND in the sixth moneth, the Angel Gabriel was sent from God, vnto a Citie of Galilee named Nazareth, to a Virgin spoused to a Luk. 1. 26.

man whose name was Joseph, of the house of Dauid, and the virgins name was Mary. And the Angel went in vnto her, and said, Haile full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde what maner of salutation that should be. And the Angel said vnto her, Feare not Mary, for thou hast found grace with God: behold, thou shalt conceiue in thy wombe, & beare a Sonne, and shalt call his Name Iesus. He shalbe great, and shall be called the Soyne of the Highest. And the Lord God shall giue vnto him the Seat of his father Dauid, and he shall raigne ouer the house of Iacob for euer, and of his Kingdome there shall be none end. Then said Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall ouershadow thee. Therefore also that holy thing which shall be borne, shall be called, The Sonne of God. And behold thy cousin Elizabeth, she hath also conceiued a sonne in her age, and this is the first moneth, which was called barren: for with God nothing shalbe impossible. And Mary said, Behold the handmayd of the Lord, be it vnto me according to thy word. And the Angel departed from her.

¶ S. Markes day.

The Collect.

ALmighty God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace that we be not like children caried away with euery blast of vaine doctrine: but firmely to be established in the trueth of thy holy Gospel, through Iesus Christ our Lord.

The

S. Markes day.

The Epistle.

VNto euery one of vs is giuen grace, according to ỹ measure of the gift of Christ. Eph. 4.7. Wherefore he saith, When he went vp on high, he led captiuity captiue, and gaue gifts vnto men. That he ascended, what meaneth it, but that he also descended first into the lower parts of the earth? He that descended is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Sheapheards, and Teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till we all come to the vnity of the faith and knowledge of the Sonne of GOD, vnto a perfect man, vnto the measure of the full perfect age of Christ: That we henceforth should be no more children, wauering and caried about with euery winde of doctrine, by the wilinesse of men, through craftinesse, whereby they lay wait for vs to deceiue vs. But let vs follow the Trueth in loue, and in all things grow in him which is the Head, euen Christ, in whom if all the body be coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he increaseth the body, vnto the edifying of it selfe through loue.

The Gospel.

IAm the true Vine, and my Father is Ioh, 15.2. an husbandman. Euery branch that beareth not fruit in me, he will take away: and euery branch that beareth fruit, will he purge that it may bring forth more fruit. Now are ye cleane, through the

words which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the vine: no more can ye, except yee abide in mee. I am the vine, yee are the branches. He that abideth in me, and I in him, the same bringeth foorth much fruit. For without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, and my words abide in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that ye beare much fruit, and become my disciples. As the Father hath loued me, euen so also haue I loued you: Continue you in my loue. If ye keepe my Commandements, ye shall abide in my loue, euen as I haue kept my Fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ S, Philip and Iames day.

The Collect.

ALmighty God, whom truly to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to be the way, the Truth, and the Life, as thou hast taught S. Philip, & other the Apostles, through Iesus Christ our Lord.

The Epistle.

Iames 1. 1 IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations: knowing this, That the trying of your faith gendereth patience, and let patience haue her perfect worke, that yee

people was added vnto the LORD. Then departed Barnabas to Tarsus to see Saul: and when he had found him, he brought him vnto Antioch. And it chanced, that a whole yeere they had their conuersation with the congregation there, and taught much people, insomuch that the disciples of Antioch were the first that were called Christen. In those dayes came Prophets from the Citie of Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Jury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel.

THis is my commandement, that ye loue together as I haue loued you. Greater loue hath no man then this. That a man bestow his life for his friends. Ye are my friends, if ye doe whatsoeuer I command you. Henceforth cal I not you seruants, for the seruant knoweth not what the LORD doeth: but you haue I called friends, for all things that I haue heard of my Father I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordained you to go and bring foorth fruit, and that your fruit should remaine, that whatsoeuer ye aske of the Father in my Name, he may giue it you. Ioh. 15. 12

¶ Saint Iohn Baptist.

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent

words which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the vine: no more can ye, except yee abide in mee. I am the vine, yee are the branches. He that abideth in me, and I in him, the same bri
can ye do
forth as a
them, and
ye abide i
ye will, an
ther glori
my disci
also haue
ye keepe
loue, euen
ments, an
spoken vn
and that y

A Lmig
sting
Iesus Th
as thou ha
through I

Iames 1. 1



by
when ye fall into diuers temptations: knowing this, That the trying of your faith gendereth patience, and let patience haue her perfect worke, that yee

people was added vnto the LORD. Then departed Barnabas to Tarſus to ſee Saul: and when he had found him, he brought him vnto Antioch. And it chanced, that a whole yeere they had their conuerſa-
taught much
Antioch were
in thoſe dayes
uſalem vnto
named Aga-
eir ſhould be
which came
s. Then the
nility, purpo-
ich dwelt in
t it to the El-
il.

, that ye loue Ioh. 15. 12
ou. Greater
ns. That a
friends. Ye
hatſoeuer I
u ſeruants,
ORD doeth:
ngs that I
d vnto you.
en you, and
t, and that
uer ye aſke
you.

¶ Saint Iohn Baptiſt.

The Collect.

ALmighty God, by whoſe prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent

words which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the vine: no more can ye, except yee abide in mee. I am the vine, yee are the branches. He that abideth in me, and I in him, the same bringeth foorth much fruit. For without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, and my words abide in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that ye beare much fruit, and become my disciples. As the Father hath loued me, euen so also haue I loued you: Continue you in my loue. If ye keepe my Commandements, ye shall abide in my loue, euen as I haue kept my Fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ S. Philip and Iames day.

The Collect.

ALmighty God, whom truly to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, & other the Apostles, through Iesus Christ our Lord.

The Epistle.

Iames 1. 1

IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations: knowing this, That the trying of your faith gendereth patience, and let patience haue her perfect worke, that yee

people was added vnto the LORD. Then departed Barnabas to Tarſus to ſee Saul: and when he had found him, he brought him vnto Antioch. And it chanced, that a whole yeere they had their conuerſation with the congregation there, and taught much people, inſomuch that the diſciples of Antioch were the firſt that were called Chriſten. In thoſe dayes came Prophets from the Citie of Hieruſalem vnto Antioch. And there ſtood vp one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſſe in the Emperour Claudius dayes. Then the diſciples, euery man according to his ability, purpoſed to ſend ſuccour vnto the brethren which dwelt in Iury: which thing they alſo did, and ſent it to the Elders by the hands of Barnabas and Saul.

The Goſpel.

THis is my commandement, that ye loue together as I haue loued you. Greater loue hath no man then this. That a man beſtow his life for his friends. Ye are my friends, if ye doe whatſoeuer I command you. Henceforth cal I not you ſeruants, for the ſeruant knoweth not what the LORD doeth: but you haue I called friends, for all things that I haue heard of my Father I haue opened vnto you. Ye haue not choſen me, but I haue choſen you, and ordained you to go and bring forth fruit, and that your fruit ſhould remaine, that whatſoeuer ye aſke of the Father in my Name, he may giue it you. Ioh. 15.12

¶ Saint Iohn Baptiſt.

The Collect.

ALmighty God, by whoſe prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent

to prepare the way of thy Son our Sauiour by preaching of penance: make vs so to follow his doctrine, and holy life, that wee may truly repent, according to his preaching, & after his example constantly speake the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Iesus Christ our Lord.

The Epistle.

Esa. 40 1. BE of good cheere, my people, O ye Prophets, comfort my people, saith your God, comfort Hierusalem at the heart, and tell her that her trauell is at an end, that her offence is pardoned, ỹ she hath receiued of the Lords hand sufficient correction for all her sins. A voyce cried in the wildernesse, Prepare the way of the LORD in the wildernesse, make straight the path of our GOD in the desert. Let all valleyes be exalted, and euery mountaine and hill be laid lowe. What so is crooked, let it be made straight, and let the rough be made plaine fieldes. For the glory of the LORD shall appeare, and all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same voice spake, Now cry. And the Prophet answered, What shall I cry? That all flesh is grasse, and that all the goodlinesse thereof is as the floure of the fielde. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheles, whether the grasse wither, or that the floure fade away, yet the word of our GOD endureth for euer. Goe vp into the high hill, O Sion, thou that bringest good tidings, lift vp thy voice with power, O thou preacher Hierusalem, lift it vp without feare, and say vnto the cities of Iuda, Behold your God, behold, the LORD GOD shall come with power, and beare rule with his arme, Behold, hee bringeth his treasure with him,

and

and his workes goe before him. He shall feed his flocke like a heardman, he shall gather the Lambe together with his arme, and cary them in his bosom, and shall kindly entreat those those that beare young.

The Gospel.

ELizabeths time came that she should be deliuered, and shee brought foorth a sonne. And her neighbors and her cousins heard say, how the Lord had shewed great mercy vpon her, and reioyced with her. And it foortuned, that in the eight day they came to circumcise the child, and called his name Zachary, after the name of his father. And his mother answered, and said, Not so, but his Name shall be called Iohn. And they said vnto her, There is none of thy kindred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, and wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediately, and his tongue also, and he spake and praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noised abroad throughout all the high countrey of Iury, and they that heard them laid them vp in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophecied, saying, Praised be the LORD God of Israel, for hee hath visited and redeemed his people, and hath raised vp an horne of saluation vnto vs, in the house of his seruant Dauid, euen as he promised by the mouth of his holy Prophets, which were since the world began. That wee should be saued from our enemies, and from the hand of all that hate vs. That hee would deale mercifully with our fathers, Luk. 1. 57.

thers, and remember his holy Couenant: That hee would performe the othe which hee ſware to our father Abraham, for to giue vs. That we being deliuered out of the hands of our enemies, might ſerue him without feare all the daies of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people for the remiſſion of ſinnes, through the tender mercy of our GOD, whereby the day ſpring from an high hath viſited vs. To giue light to them that ſit in darkneſſe, and in the ſhadow of death, and to guide our feete into the way of peace. And the childe grew, and waxed ſtrong in ſpirit, and was in wildernes, till the day came when hee ſhould ſhew himſelfe vnto the Iſraelites.

¶ S. Peters day.

The Collect.

ALmighty God, which by thy Son Jeſus Chriſt, haſt giuen to thine Apoſtle S. Peter many excellent gifts, and commandedſt him earneſtly to feed thy flocke: make we beſeech thee, all Biſhops and Paſtours diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Jeſus Chriſt our Lord.

The Epiſtle.

Acts. 12. 1 AT the ſame time, Herod the king ſtretched forth his hands to vexe certaine of the congregation, & he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jewes, he proceeded further, and tooke Peter alſo. Then were the

the dayes of ſweet bread. And when he had caught him, he put him in priſon alſo, and deliuered him to foure quaternions of ſoldiers to be kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon. But prayer was made without ceaſing of the Congregation vnto GOD for him. And when Herode would haue brought him out vnto the people, the ſame night ſlept Peter betweene two ſouldiers, bound with two chaines, and the keepers before the doore kept the priſon. And behold, the Angel of the LORD was there preſent, and a light ſhined in the habitation, and he ſmote Peter on the ſide, & raiſed him vp, ſaying, Ariſe vp quickly. And his chaines fell from his hands. And the Angels ſaid vnto him, Gird thy ſelfe, and bind on thy ſandals. And ſo he did. And he ſaith vnto him, Caſt thy garment about thee, and follow mee. And he came out, and followed him, and wiſt not that it was truth which was done by the Angel, but thought that hee had ſeene a viſion. When they were paſt the firſt and ſecond watch, they came vnto the yron gate that leadeth vnto the City, which opened to them by the owne accord: and they went out, and paſſed through one ſtreet, and forthwith the Angel departed from him. And when Peter was come to himſelfe, he ſaid, Now I know of a ſurety, that the Lord hath ſent his Angel, and hath deliuered me out of the hand of Herode, and from all the waiting of the people of the Jewes.

The Goſpel.

WHen Jeſus came into the coaſts of the City, which is called Cæſarea Philippi, hee aſked his Diſciples, ſaying, Whom doe men ſay that I the Sonne of man am? They ſaid, Some ſay that thou art John Baptiſt, ſome Elias, ſome Jeremias, Matt. 16. 13.

or

or one of ỹ prophets. He saith vnto them, But whom say ye that I am? Simon Peter answered and said, Thou art Christ the Sonne of the liuing God. And Iesus answered, and said vnto him, Happy art thou Simon the sonne of Ionas: for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this Rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the Kingdome of Heauen: and whatsoeuer thou buildest in earth, shall be bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen.

¶ S. Iames the Apostle.

The Collect.

GRant, O mercifull God, that as thine holy Apostle Iames, leauing his father and all that hee had without delay, was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So wee forsaking all worldly and carnall affections, may be euermore ready to follow thy Commandements, through Iesus Christ our Lord.

The Epistle.

Acts 11. 27. IN those dayes came Prophets from the Citie of Ierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, and sent to the Elders by the hands of Barnabas and Saul. At the same time Herod the king

king stretched forth his hands to vexe certaine of the Congregation. And hee killed Iames the brother of Iohn with the sword: and because he saw it pleased the Iewes, he proceeded further, & tooke Peter also.

The Gospel.

THen came to him the mother of Zebedees children, with her sonnes worshipping him, and desiring a certaine thing of him. And he sayd vnto her, What wilt thou? She said vnto him, Graunt that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdome. But Iesus answered, and sayd, Ye wot not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to bee baptized with the baptisme that I am baptized with? They sayd vnto him, We are. He said vnto them, Ye shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and sayd, Ye know that the princes of the nations haue dominion ouer them, and they that are great men, exercise authority vpon them. It shall not be so among you. But whosoeuer wil be great among you, let him be your minister, and whosoeuer wil be chiefe among you, let him be your seruant: Euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many. Matth. 20.20.

¶ S. Bartholomew Apostle.

The Collect.

O Almighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truely

to

to beleeue and to preach thy word: grant we beseech thee vnto thy Church, both to loue that he beleeued, and to preach that he taught, through Christ our Lord.

The Epistle.

Act. 5. 12. BY the hands of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe vnto them: Neuertheless, the people magnified them. The number of them that beleeued in the Lord, both of men and women grew more & more, insomuch that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter when he came by might shadow some of them. There came also a multitude out of the cities round about, vnto Jerusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, and they were healed euery one.

The Gospel.

Luke 22. 24. AND there was a strife among them, which of them should seeme to be the greatest. And he said vnto them, The kings of Nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shall be as the yonger, and he that is chiefe, shall be as he that doth minister. For whether is greater, he that sitteth at meate, or hee that serueth? Is not hee that sitteth at meat? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eat and drinke

drinke at my table in my kingdome, and sit on seats iudging the twelue tribes of Israel.

¶ S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of Custome, to be an Apostle and Euangelist: Grant vs grace to forsake all couetous desires & inordinate loue of riches, and to follow thy said Sonne Jesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

SEeing that wee haue such an Office, euen as God hath mercy on vs, we goe not out of kinde, but haue cast from vs the cloakes of vnhonestly, & walke not in craftinesse, neither handle we the word of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of GOD. If our Gospel be yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the minds of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the Image of God) should shine vnto them. For we preach not our selues, but Christ Jesus to be the Lord, and our selues your seruants for Jesus sake. For it is God that commandeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ. 2. Cor. 4. 1.

The Gospel.

AND as Jesus passed forth frō thence, he saw a man named Matthew, sitting at the receit of Custome: and he said vnto him, Follow me. And he arose, & followed him. And it came to passe, as Jesus sate at Matt. 9. 9.

at meate in his house, behold, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees saw it, they said to his disciples, Why eateth your master with Publicanes & sinners? But when Jesus heard that, he said vnto them, They that be strong need not the Physician, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercy, and not sacrifice: For I am not come to call the righteous, but sinners to repentance.

¶ S. Michael and all Angels.

The Collect.

Everlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully grant, that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

Apo. 12. 7 There was a great battel in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neither was there place found any more in heauen. And the great dragon that old serpent called the deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a lowde voyce, saying, In heauen is now made saluation and strength, and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie, and

and they loued not their liues vnto the death. Therefore reioyce ye heauens, and yee that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

AT the same time came the disciples vnto Jesus, saying, Who is the greatest in the kingdome of heauen? Jesus called a childe vnto him, and set him in the middest of them, and said, Verily I say vnto you, except ye turne, and become as children, yee shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But whoso doeth offend one of these little ones which beleeue in mee, it were better for him that a milstone were hanged about his necke, and that he were drowned in the depth of the Sea. Woe vnto the world because of offences. Necessary it is that offences come: but woe vnto the man by whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life, halt or maimed, rather then thou shouldst (hauing two hands, or two feet) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heed that yee despise not one of these little ones. For I say vnto you, that in heauen their Angels doe alwayes behold the face of my Father, which is in heauen. Mat. 18.

The Collect.

ALmighty God, which called Luke the physician, whose praise is in the Gospel, to be a Physician of the soule: it may please thee by ỹ wholsome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Jesus Christ our Lord.

The Epistle.

2. Tim. 4. 1. WAtch thou in all things, suffer afflictions, do the work thorowly of an Euangelist, fulfill thine office vnto the vttermost. Be sober. For I am now ready to be offred, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is layd vp for me a Crowne of righteousnesse, which the Lord that is a righteous Judge, shall giue me at that day, not to me onely, but to all them ỹ loue his comming. Do thy diligence that thou maist come shortly vnto me. For Demas hath forsaken me, and loueth this present world, & is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, only Lucas is with me. Take Marke, & bring him with thee: for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The clothe that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchment. Alexander the coppersmith did me much euill, the Lord reward him according to his deedes: of whom bee thou ware also, for hee hath greatly withstood our words.

The Gospel.

Luk. 10. 1. THe Lord appoynted other seuentie and two also, and sent them two and two before him into euery citie and place, whither hee himselfe would come. Therefore hee sayd vnto them,

them, The haruest is great, but the labourers are few. Pray ye therefore the Lord of the haruest to send forth labourers into his haruest. Go your wayes, behold, I send you forth as Lambes among Woules. Beare no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of Peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tary still, eating and drinking such as they giue: For the labourer is worthy of his reward.

¶ Simon and Iude Apoſtles.

The Collect.

ALmighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in vnity of spirit by their doctrine, that we may be made an holy temple acceptable to thee, through Iesus Christ our Lord.

The Epiſtle.

IVdas the seruant of Iesus Christ, the brother of Iames, to them which are called and sanctified in God the father, and preserued in Iesus Christ, mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that ye should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written afore-time vnto such iudgement: they turne the grace of our God into wantonnesse, & deny God (which is the Iude. 1.

onely Lord) and our Lord Jesus Christ. My minde is therefore to put you in remembrance, forasmuch as you once know this, how that the Lord, after that he had deliuered the people out of Egypt, destroyed them which after beleeued not. The Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse, vnto the iudgement of the great day. Euen as Sodom and Gomorrhe, and the cities about them, which in like manner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despised rulers, and speake euill of them that are in authority.

The Gospel.

Iohn 15. 17.

THis command I you, that ye loue together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would loue his own: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloake their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sin: but now haue they both seene and hated, not onely me, but also my

Father.

Father. But this happeneth that the saying might be fulfilled that is written in their Law, They hated me without a cause. But when the Comforter is come, whom I will send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of me. And ye shall beare witnesse also, because ye haue been with me from the beginning.

¶ All Saints.

The Collect.

ALmighty God which hast knit together thy elect in one communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that we may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Jesus Christ our Lord. Amen.

The Epistle.

BEhold, I John saw another Angel ascend from the rising of the Sunne, which had the seale of the liuing God, and he cried with a loude voice to the foure Angels, to whom power was giuen to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their fore heads. And I heard the number of them which were sealed, and there were sealed an hundred & forty and foure thousand of all the tribes of the children of Israel. Apoc. 7. 2.

Of the tribe of Juda, were sealed xii. M.
Of the tribe of Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.

Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Issachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheld, and lo, a great multitude (which no man can number) of all nations and people, and tongues, stood before the seat, and before the Lambe clothed with long white garments, and Palmes in their hands, & cryed with a lowde voyce, saying, Saluation be ascribed to him that sitteth vpon the seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seat, & of the Elders, & the foure beasts, & fell before the seate on their faces, and worshipped God, saying, Amen: Blessing, and glory and wisedome, and thanks, and honour, and power, and might be vnto our God for euermore. Amen.

The Gospel.

Matt. 5. 1. IEsus seeing the people, went vp into a mountaine, and when he was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shall bee satisfied. Blessed are the mercifull, for they shall obteine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the

kingdome

kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all maner of euill sayings against you for my sake, reioyce & be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

¶ The order for the Administration of the Lords Supper, or Holy Communion.

SO many as intend to be partakers of the holy Communion, shal signifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word, or deed: the Curate hauing knowledge thereof, shal call him, and aduertise him in any wise not to presume to the Lords Table, vntill hee haue openly declared himselfe to haue truely repented and amended his former naughty life: that the Congregation may thereby bee satisfied, which afore were offended, and that he haue recompensed the parties whom he had done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiueth malice & hatred to reigne, not suffering them to be partakers of the Lords Table, vntil he know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart, all that the other had trespassed against him, and to make amends for that he himselfe hath offended, & the other partie wil not be perswaded to a godly vnitie, but remaine still in his frowardnes and malice: the

Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table hauing at the Communion time a faire white linen cloth vpon it ſhal ſtand in the body of the Church or in the Chancel, where Morning prayer and Euening prayer bee appointed to be ſaid. And the Prieſt ſtanding at the North ſide of the Table ſhall ſay the Lords prayer with this Collect following.

¶ The Communion.

ALmighty God, vnto whom all hearts be open, all deſires knowen, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandements: and the people kneeling, ſhall after euery Commandement aske God mercy for their tranſgreſſion of the ſame after this ſort.

Miniſter.

GOd ſpake theſe words, & ſaid, I am the Lord thy God: Thou ſhalt haue none other Gods but me.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them: for I the Lord thy God am a iealous God,

God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, & shew mercy vnto thousands in them that loue me, and keepe my Commandements.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Remember that thou keep holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou hast to do, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the Sea and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Minister.

Thou shalt do no murther.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his ore, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing vp and saying.

¶ Let vs pray.

ALmighty God, whose Kingdome is euerlasting, and power infinite, haue mercie vpon the whole Con-

Congregation, and so rule the heart of thy chosen seruant James our King & Gouernour, that he knowing whose minister he is, may aboue all things seeke thy honour and glory, and that we his subiects duely considering whose authority he hath, may faithfully serue, honour, and humbly obey him, in thee, and for thee according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth euer one God, world without end. Amen.

ALmighty and euerlasting God, we be taught by thy holy word, that the hearts of kings are in thy rule and gouernance, and that thou doest dispose and turne them, as it seemeth best to thy godly wisedome: we humbly beseech thee so to dispose and gouerne the heart of James thy seruant, our King and Gouernour, that in all his thoughts, words and workes, he may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace, and godlinesse: Grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

¶ Immediately after the Collects, the Priest shall read the Epistle beginning thus,

The Epistle written in the Chapter of

¶ And the Epistle ended, he shall say the Gospel beginning thus.

The Gospel written in the Chapter of

¶ And the Epistle and Gospel being ended, shall be said the Creed.

I Beleeue in one God the Father Almighty, maker of heauen and earth, and of all things visible and inuisible: and in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God

Light

Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for vs men, and for our saluation, came down from heauen, and was incarnate by the holy Ghost of the virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffred, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue no ende. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, shall follow one of the Homilies already set foorth, or hereafter to be set forth by common authoritie.

¶ After such Sermon, Homily, or Exhortation, the Curate shall declare vnto the people, whether there be any Holy dayes, or Fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following as he thinketh most conuenient by his discretion.

Matt. 5. LEt your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth. 6. Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeues

theeues breake thorow and steale: but lay vp for your selues treasure in heauen, where neither rust nor moth doth corrupt, and where theeues do not breake thorow and steale.

Whatsoeuer ye would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets. Matth. 7.

Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doth the will of my Father which is in heauen. Matth. 7.

Zache stood forth, and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold. Luke. 19.

Who goeth a warfare at any time of his owne cost? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? 1. Cor. 9.

If we haue sowen vnto you spirituall things, is it a great matter if we shal reape your worldly things? 1. Cor. 9.

Doe ye not know, that they which minister about holy things, liue of the sacrifice, and they which wait of the Altar, are partakers with the Altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. 1. Cor. 9.

He that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously: let euery man doe according as he is disposed in his heart, not grudging, or of necessity: for God loueth a cheerefull giuer. 2. Cor. 9.

Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. Galat. 6.

While we haue time, let vs do good vnto all men, Galat. 6.

and

and ſpecially vnto them which are of the houſhold of faith.

1. Tim 6. Godlineſſe is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out.

1. Tim. 6. Charge them which are rich in this world, ꝑ they be readie to giue, and glad to diſtribute, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may attaine eternall life.

Hebr. 6. God is not vnrighteous, that he will forget your workes and labour that proceedeth of loue, which loue ye haue ſhewed for his names ſake, which haue miniſtred vnto the Saints, and yet doe miniſter.

Hebr. 13. To doe good, and to diſtribute forget not, for with ſuch ſacrifices God is pleaſed.

1. Iohn. 3. Who ſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?

Tob. 4. Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord ſhall not be turned away from thee.

Tob 4. Be mercifull after thy power. If thou haſt much, giue plenteouſly. If thou haſt little, do thy diligence gladly to giue of that little: for ſo gathereſt thou thy ſelfe a good reward in the day of neceſſitie.

Prou. 19. He that hath pity vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it ſhall be payed him againe.

Pſal. 41. Bleſſed be the man that prouideth for the ſicke and needie: the Lord ſhall deliuer him in the time of trouble.

¶ Then ſhall the Churchwardens, or ſome other by them appointed, gather the deuotion of the people, and put the ſame into the poore mans boxe, and vpon the offering daies appointed, euery man and woman ſhall pay

to

to the Curate the due and accustomed offerings. After which done, the Priest shall say.

Let vs pray for the whole state of Christs Church militant here in earth.

ALmighty and Euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: We humbly beseech thee, most mercifully (to accept our almes, and) to receiue these our prayers, which wee offer vnto thy diuine Maiesty, beseeching thee to inspire continually the vniuersall Church with the spirit of trueth, vnity, and concord: and grant that all they that doe confesse thy holy Name, may agree in the trueth of thy holy word, and liue in vnitie and godly loue. We beseech thee also to saue and defend all Christian Kings, Princes, and Gouernors, and specially thy seruant James our King, that vnder him we may be godly and quietly gouerned. And grant vnto his whole councill, and to all that be put in authoritie vnder him, that they may truely and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and Vertue. Giue grace (O heauenly Father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments. And to all thy people giue thy heauenly grace, and specially to this Congregation here present, that with meeke heart and due reuerence, they may heare and receiue thy holy word, truly seruing thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow,

If there be no almes giuen vnto the poore, then shall the words (of accepting our almes) be left out vnsaid.

row, need, ſickneſſe, or any other aduerſitie: Graunt this, O Father, for Jeſus Chriſtes ſake our onely mediator and aduocate. Amen.

¶ Then ſhall follow this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloued brethren) to feed at the Lordes Supper, vnto the which in Gods behalfe I bid you that bee here preſent, and beſeech you for the Lorde Jeſus Chriſtes ſake, that ye will not refuſe to come thereto, being ſo louingly called & bidden of God himſelfe. Ye know how grieuous & vnkinde a thing it is, when a man hath prepared a rich feaſt, decked his table with all kinde of prouiſion, ſo that there lacketh nothing but the gheſts to ſit downe, and yet they which be called (without any cauſe) moſt vnthankefully refuſe to come. Which of you in ſuch a caſe would not bee mooued? who would not thinke a great iniury and wrong done vnto him? Wherefore moſt dearely beloued in Chriſt, take ye good heed, leſt yee, withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe: but ſuch excuſes bee not ſo eaſily accepted and allowed before God. If any man ſay, I am a grieuous ſinner, and therefore am afraide to come: wherefore then doe you not repent and amend? When God calleth you, bee you not aſhamed to ſay, ye will not come? When you ſhould returne to God, will you excuſe your ſelfe, and ſay that you bee not ready? Conſider earneſtly with your ſelues, how little ſuch fained excuſes ſhall auaile before God. They that refuſed the feaſt in the Goſpel,

Gospel, because they had bought a farme, or would try their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christes behalfe, I exhort you, as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health, euen so it is your duety to receiue the Communion together in the remembrance of his death, as he himselfe commanded. Now if ye will in no wise thus doe, consider with your selues, how great iniury you do vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, & beseech you, that vnto this vnkindnesse ye will not adde any more: Which thing ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same your selues. For what thing can this be counted else, then a further contempt and vnkindnes vnto God? Truly it is a great vnthankfulnes to say nay, when ye be called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you, what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate, Take and drinke ye all of this, Do this in remembrance of me. With what face then, or with what countenance shall ye heare these words? What will this be els, but a neglecting, a despising, & mocking of the Testament of Christ? Wherefore, rather then ye should so do, depart you hence, and giue place to them that be godly disposed. But when you de-

part, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords table, ye depart from your brethren, & from the banket of most heauenly food. These things if ye earnestly consider, ye shall by Gods grace returne to a better minde, for the obtaining whereof we shal make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall this be said also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duty is to render to Almightie God our heauenly Father most hearty thankes, for that he hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to be our spirituall food and sustenance, as it is declared vnto vs as well by Gods word, as by the holy Sacraments of his blessed body & blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duety is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise yee come but in the marriage garment required of God in holy Scripture, and so come and be receiued as worthy partakers of such a heauenly Table. The way and meanes thereto, is: First to examine your liues and conuersation by the rule of Gods Commandements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, word, or deede, there bewayle your owne sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if you shall

shall perceiue your offences to be such, as be not onely against God, but also against your neighbours: then you shall reconcile your selues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries & wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offences at Gods hand: for otherwise the receiuing of the holy Communiõ doth nothing else but increase your damnation. And because it is requisite yͭ no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therfore if there be any of you, which by the meanes aforesaid cannot quiet his own conscience, but requireth further comfort or counsell, then let him come to me, or some other discreet and learned Minister of Gods word, and open his griefe, that he may receiue such ghostly counsell, aduise, and comfort, as his conscience may be relieued, and that by the ministers of Gods word hee may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and auoyding all scruple and doubtfulnesse.

¶ Then shall the Priest say this Exhortation.

DEarely beloued in the Lord, ye that minde to come to the holy Communion of the body and blood of our Sauiour Christ must consider what Saint Paul writeth to the Corinthians: how he exhorteth all persons diligently to try & examine themselues, before they presume to eat of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely faith we receiue that holy Sacrament (for then we spiritually eat the flesh of Christ, & drinke his blood, then we dwell in Christ,

and Christ in vs, we be one with Christ, and Christ with vs: So is the danger great, if we receiue the same vnworthily. For then we be guiltie of the body and blood of Christ our Sauiour: we eate and drinke our owne damnation, not considering the Lords body: we kindle Gods wrath against vs, we prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body & soule. Judge therefore your selues, brethren that ye bee not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And aboue all things, ye must giue most humble and heartie thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the world by the death & passion of our Sauiour Christ, both God & man, who did humble himselfe euen vnto the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that he might make vs the children of God, and exalt vs to euerlasting life. And to the end that we should alway remember the exceeding great loue of our Master and only Sauiour Jesus Christ thus dying for vs, and the innumerable benefits which by his precious bloodshedding hee hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrance

brance of his death, to our great and endlesse comfort. To him therefore, with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thankes, submitting our selues wholy to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receiue the holy Communion.

YOu that doe truely and earnestly repent you of your sinnes, and be in loue and charitie with your neighbours, and intend to lead a new life, following the Commandements of GOD, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall Confession be made in the name of all those that are minded to receiue the holy Communion, either by one of them, or els by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Iesus Christ, maker of all things, Iudge of all men, we knowledge and bewaile our manifolde sinnes and wickednesse, which wee from time to time most grieuously haue committed, by thought, word, and deed, against thy diuine Maiestie, prouoking most iustly thy wrath and indignation against vs. Wee doe earnestly repent, and bee heartily sory for these our misdoings, the remembrance of them is grieuous vnto vs, the burden of them is intollerable: Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy sonne our Lord Iesus Christs sake, forgiue vs

all that is past, and grant that we may euer heere after serue and please thee in newnes of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest or the Bishop being present, stand vp, and turning himselfe to the people, say thus.

ALmighty God, our heauenly Father, who of his great mercy hath promised forgiuenesse of sinnes to all them which with hearty repentance and true faith turne vnto him: Haue mercy vpon you, pardon and deliuer you from all your sinne, confirme and strengthen you in all goodnes, and bring you to euerlasting life, through Iesus Christ our Lord. Amen.

Then shall the Priest also say.

¶ Heare what comfortable words our Sauiour Christ sayeth to all that truely turne to him.

Come vnto me all that trauell and be heauy laden, and I will refresh you.

So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleeue in him should not perish but haue life euerlasting.

¶ Heare also what S. Paul saith.

This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

¶ Heare also what S. Iohn saith.

If any man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

After which the Priest shall proceed saying,

Lift vp your hearts.

Answere.

We lift them vp vnto the Lord.

Priest.

Let vs giue thankes vnto our Lord God.

Answere.

Answere.

It is meete and right so to doe.

Priest.

It is very meete and right, and our bounden duty, that we should at all times, and in all places, giue thankes vnto thee. O Lord, holy Father, Almighty, euerlasting God.

¶ Here shall follow the Proper Preface, according to the time, if there be any especially appointed, or else immediatly shall follow, **Therefore with Angels, &c.**

¶ Proper Prefaces.

Vpon Christmas day, and seuen daies after.

BEcause thou diddest giue Jesus Christ thine only Sonne to be borne as this day for vs, who by the operation of the holy ghost was made very man, of the substance of the Virgin Mary his mother, & that without spot of sinne, to make vs clean from all sin. Therfore with Angels, &c:

Vpon Easter day and seuen daies after.

BVt chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very Paschall Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe hath restored to vs euerlasting life, Therefore with Angels, &c.

Vpon Ascension day and seuen dayes after.

THrough thy most dearely beloued Sonne Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight, ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with Angels and Archangels, &c.

¶ Vpon Whitsunday, and sixe daies after.

THrough Iesus Christ our LORD, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had beene a mighty wind, in the likenes of fiery tongues, lighting vpon the Apostles, to teach them, and to lead them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto all Nations, whereby we are brought out of darknesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Vpon the feast of Trinitie.

IT is very meet, right, and our bounden duety, that we should at all times, and in al places giue thankes to thee, O Lord, Almighty, Euerlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same we beeleue of the Sonne, and the holy Ghost, without any difference or inequality. Therefore, &c.

¶ After which Prefaces shall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy, Lord God of hosts. Heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Priest, kneeling downe at Gods board, say in the name of them that shall receiue the Communion, this prayer following.

WE doe not presume to come to this thy Table, O mercifull Lord, trusting in our owne righteousnesse, but in thy manifolde and great mercies

mercies. We be not worthy so much as to gather vp the crums vnder thy Table. But thou art the same LORD, whose property is alwaies to haue mercy: grant vs therefore gracious LORD, so to eate the flesh of thy deare Sonne Jesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs, Amen.

¶ Then the Priest standing vp shall say as followeth.

ALmighty God our heauenly Father, which of thy tender mercy diddest giue thine holy Sonne Jesus Christ to suffer death vpon the Crosse for our redemption, who made there by his one oblation of himselfe once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, & in his holy Gospel command vs to continue a perpetuall memory of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, we beseech thee, and grant that we receiuing these thy creatures of Bread and Wine, according to thy Son our Sauiour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, tooke bread, and when he had giuen thankes he brake it, and gaue it to his disciples, saying, Take, eat this is my body, which is giuen for you, doe this in remembrance of me. Likewise after Supper he tooke the cup, and when he had giuen thanks, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the New Testament, which is shed for you and for many for the remission of sinnes: doe this as oft as ye shall drinke it, in remembrance of me.

¶ Then shall the Minister first receiue the Communion in both

both kinds himselfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after, to the people in their hands, kneeling. And when he deliuereth the bred, he shall say.

THe body of our Lord Jesus Christ, which was giuen for thee, preserue thy body and soule into euerlasting life: and take and eate this, in remembrance that Christ died for thee, and feede on him in thine heart by faith, with thankesgiuing.

¶ And the Minister that deliuereth the cup, shall say.

THe blood of our LORD Jesus Christ which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankefull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him euery petition. After shall be said as followeth.

O Lord and heauenly Father, we thy humble seruants entirely desire thy fatherly goodnes, mercifully to accept this our sacrifice of praise & thankesgiuing, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Jesus Christ, and through faith in his blood, wee and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifold sinnes, to offer vnto thee sacrifice: yet we beseech thee to accept this our bounden duetie and seruice, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and

with

with whom in the vnity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

ALmighty and euerliuing God, we most heartily thanke thee, for that thou doest vouchsafe to feed vs which haue duely receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, and doest assure vs there by of thy fauour and goodnes toward vs, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope of thy euerlasting kingdome, by the merits of the most precious death and passion of thy deare Sonne: we now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and do all such good workes, as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee, and the holy Ghost, be all honour and glory, world without end. Amen.

¶ Then shall be said or sung.

GLory be to God on high, and in earth peace, good will to wards men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we giue thankes to thee for thy great glory. O Lord GOD, heauenly King, GOD the Father Almighty, O Lord the onely begotten Sonne Iesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of GOD the Father, haue mercy vpon vs. For thou onely

onely art holy, thou onely art the Lord, thou onely, O Christ, with the holy Ghost art most high in the glory of God the Father, Amen.

¶ Then the Priest, or the Bishop if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding keepe your hearts and mindes in the knowledge and loue of God, and of his Sonne Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes, Amen.

¶ Collects to be said after the Offertory, when there is no Communion, euery such day one. And the same may be said also as often as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion or Letany, by the discretion of the Minister.

ASsist vs mercifully, O LORD, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready help, through Christ our Lord, Amen.

OAlmighty Lord and euerliuing God, vouchsafe we beseech thee to direct, sanctifie, and gouerne both our hearts & bodies in the wayes of thy Lawes and in the workes of thy Commandements, that through thy most mightie protection, both here and euer, we may be preserued in body and soule, through our Lord and Sauiour Jesus Christ, Amen.

GRaunt we beseech thee, Almighty God, that the words which we haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and

praise

praise of thy Name, through Iesus Christ our Lord, Amen.

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continual helpe, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord. Amen.

ALmighty God, the fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthines we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs, for the worthines of thy Sonne Iesus Christ our Lord, Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy sonnes Name, we beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the releife of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord, Amen.

¶ Vpon the holy daies (if there be no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole state of Christs Church militant here in earth) & one or moe of these Collects afore rehearsed, as occasion shall serue. And there shall be no celebration of the Lords Supper, except there be a good number to communicate with the Priest, according to his discretion. And if there be not aboue twentie persons in the Parish of discretion to receiue the Communion, yet there shall bee

no

no Communion, except foure or three at the leaſt communicate with the Prieſt.

And in Cathedrall and Collegiat Churches, where be many Prieſts and Deacons, they ſhall all receiue the Communion with the Miniſter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary. And to take away the ſuperſtition, which any perſon hath or might haue in the bread and wine, it ſhall ſuffice that the bread be ſuch as is vſually to be eaten at the Table with other meats, but the beſt and pureſt wheat bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate ſhal haue it to his owne vſe. The bread and wine for the Communion ſhalbe prouided by the Curate and the Churchwardens, at the charges of the Pariſh, and the Pariſh ſhall be diſcharged of ſuch ſummes of money or other duties, which hitherto they haue paid for the ſame by order of their houſes euery Sunday.

And note that euery Pariſhioner ſhall communicate at the leaſt three times in the yere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other Rites, according to the order of this booke appointed. And yeerely at Eaſter, euery Pariſhioner ſhall reckon with his Parſon, Vicar or Curate, or his or their Deputy or Deputies, and pay to them or him all Eccleſiaſticall duties, accuſtomably due, then and at that time to be paid.

The miniſtration of baptiſme to be vſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred but at two times in the yeere: at Eaſter and Whitſuntide: At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now being growen out of vſe, although

although it cannot for many conſiderations be well reſtored againe, it is thought good to follow the ſame as neere as conueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes, & other holy dayes when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiuing of them that be newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may be put in remembrance of his owne profeſsion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheles, if neceſsity ſo require, children may at all times be baptized at home.

Publique Baptiſme.

¶ When there are children to be baptized vpon the Sunday or Holy day, the parents ſhall giue knowledge ouer night or in the morning, afore the beginning of morning prayer to the Curate. And then the Godfathers, Godmothers, and people with the children, muſt be ready at the Font, either immediatly after the laſt Leſſon at Morning prayer, or els immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized or no. If they anſwere no: then ſhall the Prieſt ſay thus.

Dearly beloued, for aſmuch as all men be conceiued and borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except he be regenerate and borne anew of water and of the holy Ghoſt: I beſeech you to call vpon God the Father through our Lord Jeſus Chriſt, that of his bounteous mercy

her

he wil grant to theſe childrē that thing, which by nature they cannot haue, ẏ they may be baptized with water and the holy Ghoſt, and receiued into Chriſts holy Church, & be made liuely members of the ſame.

¶ Then ſhall the Prieſt ſay.

¶ Let vs pray.

ALmighty and euerlaſting God, which of thy great mercy diddeſt ſaue Noe and his family in the arke from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people thorow the red Sea, figuring thereby the holy Baptiſme: and by the Baptiſme of thy welbeloued Son Ieſus Chriſt, didſt ſanctifie the flood Iordan, and all other waters to the myſticall waſhing away of ſinne: We beſeech thee for thine infinit mercies, that thou wilt mercifully looke vpon theſe children, ſanctify them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may be receiued into the Arke of Chriſts Church, and being ſtedfaſt in faith, ioyfull through hope, & rooted in charity, may ſo paſſe the waues of this troubleſom world, that finally they may come to the land of euerlaſting life, there to reigne with thee world without end, through Ieſus Chriſt our Lord. Amen.

ALmighty and immortall God, the ayd of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: We call vpon thee for theſe Infants, that they comming to thy holy baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them, O Lord, as thou haſt promiſed by thy welbeloued Sonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhall find, knocke and it ſhall be opened vnto you. So giue now vnto vs that aſke, let vs that ſeeke

seeke, finde, open the gate vnto vs that knocke, that these infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord. Amen.

Then shall the Priest say.

Heare the words of the Gospel written by Saint Marke in the tenth Chapter.

AT a certaine time they brought children to Christ that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, Whosoeuer doth not receiue the kingdome of God as a little childe, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel.

BRiendes, you heare in this Gospel the words of our Sauiour Christ, that hee commanded the children to be brought vnto him: how he blamed those that would haue kept them from him: how he exhorteth all men to follow their innocencie. You perceiue how by his outward gesture and deed he declared his good will toward them: for he imbraced them in his armes, he laid his hand vpon them, and blessed them. Doubt ye not therefore, but earnestly beleeue, that hee will likewise fauourably receiue these present infants, that he will imbrace them with the armes of his mercie, that he will giue vnto them the blessing of eternall life, and make them partakers

of his euerlasting kingdom. Wherefore we being thus perswaded of the good will of our heauenly Father toward these infants, declared by his Sonne Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and deuoutly giue thankes vnto him, and say.

ALmighty and euerlasting God, heauenly Father, wee giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to these infants, that they may be borne againe, and be made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth & reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.

WElbeloued friends, ye haue brought these children here to be baptized, ye haue prayed that our LORD Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen, and euerlasting life. Ye haue heard also that our LORD Iesus Christ hath promised in his Gospel, to grant all these things that ye haue prayed for: which promise he for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you, that be their sureties, that they will forsake the deuill and all his workes, and constantly beleeue Gods holy word, and obediently keepe his Commandements.

¶ Then shall the Priest demand of the Godfathers and Godmothers these questions following.

Doest

DOeſt thou forſake the deuill and all his workes, the vaine pompe and glory of the world, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou beleeue in God the Father Almighty, maker of heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghoſt, borne of the Virgine Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, & alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father almighty, and from thence ſhall come againe at the end of the world, to iudge the quick and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

¶ Then ſhall the Prieſt ſay.

OMerciſull God, grant that the old Adam in theſe children may be ſo buried, that the new man may be raiſed vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and grow in them. Amen.

Grant that they may haue power and ſtrength to

haue victory, and to triumph againſt the diuell, the world, and the fleſh, Amen.

Grant that whoſoeuer is heere dedicated to thee by our Office and Miniſtery, may alſo be indued with heauenly vertues, & euerlaſtingly rewarded through thy mercy, O bleſſed Lord GOD, who doeſt liue and gouerne all things, world without end, Amen.

ALmighty euerliuing God, whoſe moſt dearely beloued Sonne Jeſus Chriſt for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both water and blood, and gaue commandement to his diſciples, that they ſhould goe teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt: Regard, we beſeech thee, the ſupplications of thy Congregation, and grant that all thy ſeruants which ſhalbe baptized in this water, may receiue the fulneſſe of thy grace, & euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord, Amen.

¶ Then the Prieſt ſhall take the child in his hands, and aske the name. And naming the childe, ſhall dippe it in the water, ſo it be diſcreetly and warily done, ſaying.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt, Amen.

¶ And if the childe be weake, it ſhall ſuffice to powre water vpon it, ſaying the afore ſaid words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt, Amen.

¶ Then the Prieſt ſhall make a Croſſe vpon the childes forehead, ſaying.

WE receiue this child into the congregacion of Chriſts flocke, and do ſigne him with the ſigne of the Croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucified, & manfully

fully to fight vnder his banner, againſt ſinne, the world, and the deuill, and to continue Chriſts faithfull ſouldier and ſeruant, vnto his liues end. Amen.

¶ Then ſhall the Prieſt ſay.

SEeing now, dearely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſts Congregation, let vs giue thankes vnto God for theſe benefits, and with one accord make our prayers vnto almighty God, that they may lead the reſt of their life according to this beginning.

¶ Then ſhall be ſaid.

Our Father which art in heauen, &c.

¶ Then ſhall the Prieſt ſay.

WE yeeld thee hearty thanks, moſt mercifull Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation. And humbly we beſeech thee to grant, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and vtterly abolish the whole body of ſinne, that as he is made partaker of the death of thy Sonne, ſo he may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy Congregation, he may be inheritour of thine euerlaſting kingdome, through Chriſt our Lord, Amen.

¶ At the laſt end, the Prieſt calling the Godfathers & Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe children haue promiſed by you to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your parts and dueties to ſee that theſe infants be taught,

so soone as they shalbe able to learne, what a solemne vow, promise and profession they haue made by you. And that they may know these things the better ye shall call vpon them to heare Sermons, and chiefely you shall prouide that they may learne the Creed, the Lords prayer and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that these children may bee vertuously brought vp to leade a godly and a Christian life, remembring alwayes that Baptisme doeth represent vnto vs our profession, which is to follow the example of our Sauiour Christ, and to be made like vnto him, that as he died, and rose againe for vs, so should we which are baptized, die from sin, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

¶ The minister shall cõmand that the children be brought to the Bishop, to be confirmed of him, so soone as they can say in their vulger tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further instructed in the Catechisme, set foorth for that purpose, according as it is there expressed.

¶ Of them that are to be baptized in priuate houses, in time of necessitie, by the Minister of the Parish, or any other *lawfull Minister that can be procured.*

¶ The Pastors and Curates shall often admonish the people, that they deferre not the Baptisme of Infants any longer then the Sunday, or other Holy day next after the childe be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued. And also they shall warne them, that without great cause and necessity, they procure not their children to

be

be baptized at home in their houſes. And when great need ſhall compell them ſo to doe, then Baptiſme ſhalbe adminiſtred on this faſhion. Firſt, let the lawfull Miniſter and them that be preſent, cal vpon God for his grace, and ſay the Lords prayer, if time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dippe it in water, or powre water vpon it, ſaying theſe words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And let them not doubt, but that the child ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe. But yet neuertheles, if the child which is after this ſort baptized, doe afterward liue, it is expedient that it be brought into the Church, to the intent that if the Prieſt or miniſter of the ſame pariſh did himſelfe baptize that child, the Congregation may be certified of the true forme of Baptiſme by him priuately before vſed: Or if the childe were baptized by any other lawful Miniſter, that then the Miniſter of the pariſh, where the child was borne or Chriſtened, ſhall examine and try, whether the childe be lawfully baptized or no. In which caſe, if thoſe that bring any child to the Church, doe anſwere that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying.

By whom was the child baptized?

Who was preſent when the child was baptized?

And becauſe ſome things Eſſentiall to this Sacrament, may happen to be omitted, through feare or haſt in ſuch times of extremitie: Therefore I demand further of you.

With what matter was the child baptized?

With what words was the child baptized?

Whether thinke you the child to be lawfully and perfectly baptized?

And if the Minister shall find by the answeres of such as bring the child, that all things were done as they ought to be: then shall not he christen the child againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case all is well done, and according vnto due order, concerning the baptizing of this child, which being borne in original sinne, and in the wrath of God, is now by the lauer of regeneration in Baptisme, receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doeth not denie his grace and mercie vnto such Infants, but most louingly doeth call them vnto him, as the holy Gospel doeth witnesse to our comfort on this wise.

Matt. 10. 13. AT a certaine time they brought children vnto Christ that he shauld touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and sayd vnto them, suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoeuer doeth not receiue the kingdom of God as a little child, he shal not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them

After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

FRiends, yee heare in this Gospel the words of our Sauiour Christ, that hee commanded the children to bee brought vnto him: how hee blamed those that would haue kept them from him: how hee exhorted all men to follow their innocency. Yee perceiue how by his outward gesture and deede, hee declared his good will toward them: For hee embraced them in his armes, hee laid his handes vpon them, and blessed them

them. Doubt ye not therefore but earnestly beleeue, that he hath likewise fauourably receiued this present Infant, that he hath embraced him with the armes of his mercy, that he hath giuen vnto him the blessing of eternall life, and made him partaker of his euerlasting kingdome. Wherefore, we being thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ towards this Infant, let vs faithfully and deuoutly giue thankes vnto him, and say the prayer which the Lord himselfe taught, and in declaration of our Faith, let vs recite the Articles contained in our Creed.

¶ Here the Minister, with the Godfathers and Godmothers, shall say.

Our Father which art in heauen, &c.

Then shall the Priest demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe forsake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answere.

I forsake them all.

Minister.

Doest thou in the name of this childe professe this faith, to beleeue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that he ascended into heauen, and sitteth at the right

hand

hand of God the Father Almighty, and from thence he shall come againe at the end of the world, to iudge the quicke and the dead? And do you in his name beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

¶ Let vs pray.

ALmighty and euerlasting God, heauenly Father, we giue thee humble thanks, for that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Encrease this knowledge, and confirme this faith in vs euer more: giue thy holy Spirit to this Infant, that he being borne againe, and being made heire of euerlasting saluation, through our Lord Jesus Christ, may continue thy seruant and attain thy promise, through the same our Lord Jesus Christ thy Son, who liueth & reigneth with thee in the vnity of ỹ same holy Spirit euerlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your part and duty, to see that this infant be taught, so soone as he shall be able to learne, what a solemne vow, promise & profession he hath made by you. And that he may know these things the better, ye shall call vpon him to heare Sermons, & chiefly ye shal prouide that he may learne the Creed, the Lords prayer, & the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that this childe may be vertuously brought vp, to leade a goodly and a

Christian

Chriſtian life, remembring alway that Baptiſme doth repreſent vnto vs our profeſſion, which is to follow the example of our Sauiour Chriſt, and be made like vnto him, that as he died and roſe againe for vs, ſo ſhould we which are baptized, die from ſin, and riſe againe vnto righteouſnes, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue, and godlineſſe of liuing.

And ſo foorth as in Publike Baptiſme.

But if they which bring the infants to the Church, do make ſuch vncertaine anſweres to the Prieſts queſtions, as that it cannot appeare that the child was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghoſt, which are Eſſentiall parts of Baptiſme: then let the Prieſt baptize it in forme aboue written, concerning Publike Baptiſme, ſauing that at the dipping of the child in the Font, he ſhall vſe this forme of words.

IF thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith, according to the Catechiſme following.

TO the ende that confirmation may be miniſtred to the more edifying of ſuch as ſhall receiue it according to S. Pauls doctrin, who teacheth that all things ſhould be done in the Church to the edification of the ſame, it is thought good that none hereafter ſhall be confirmed, but ſuch as can ſay in their mother tongue the Articles of the faith, the Lords prayer, and the ten commandements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint ſhall by his diſcretion appoſe him in. And this order is moſt conuenient to be obſerued for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion

diſcretion, & haue learned what their Godfathers & Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, & with their own conſent openly before the Church ratifie & cõfirme the ſame, & alſo promiſe that by the grace of God they will euermore indeauour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth & confeſsion haue aſſented vnto. Secondly, foraſmuch as confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer they may receiue ſtrength and defence againſt all temptations to ſin, and the aſſaults of the world and the deuill, it is moſt meet to bee miniſtred when children come to that age, that parly by the frailtie of their owne fleſh, partly by the aſſaults of the world and the deuill, they beginne to be in danger to fall into ſundry kinds of ſinne.

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfit age, that they being inſtructed in Chriſts religion, ſhould openly profeſſe their owne faith, and promiſe to be obedient vnto the will of God. And that no man ſhall thinke that any detriment ſhall come to children by deferring of their confirmation, hee ſhall know for truth, that it is certaine by Gods word, that children being baptized, haue all things neceſſary for their ſaluation, and be vndoubtedly ſaued.

A Catechiſme, that is to ſay, An inſtruction to bee learned of euery child before he be brought to be confirmed by the Biſhop.

WHat is your Name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

Anſwere.

My Godfathers and Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the kingdome of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe and bowe three things in my name. Firſt, that I ſhould forſake the deuill, and all his workes, the pompes, and vanities of the wicked world, and all the ſinfull luſts of the fleſh. Secondly, that I ſhould beleeue all the articles of the Chriſtian faith. And thirdly, that I ſhould keepe Gods holy will and Commandements, and walke in the ſame all the dayes of my life.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeue, and to doe as they haue promiſed for thee?

Anſwere.

Yes verily: and by GODS helpe ſo I will. And I heartily thanke our heauenly Father, that he hath called me to this ſtate of Saluation, through Jeſus Chriſt our Sauiour. And I pray GOD to giue mee his grace, that I may continue in the ſame vnto my liues end.

Queſtion.

Rehearſe the Articles of thy Beliefe.

Anſwere.

I Beleeue in GOD the Father almighty, maker of heauen and earth. And in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgine Mary, ſuffered vnder Pontious Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe againe from

the

the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty: from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefely learne in these Articles of thy beleefe?

Answere.

First I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me, and all mankinde.

Thirdly, in GOD the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you that you should keepe Gods Commandements. Tell me how many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

THe same which God spake in the twentieth chapter of Exodus, saying, I am the LORD thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none others gods but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth; thou shalt not bow downe to them,

nor

nor worship them. For I the Lord thy God am a iealous God, and visite the sinnes of the fathers vpon the children vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

iii. Thou shalt not take the Name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to do, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt doe no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seuenth day: Wherefore the LORD blessed the seuenth day and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the LORD thy God giueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefely learne by these Commandements?

Answere.

Anſwere.

I learne two things: My duety towards God, and my duety towards my neighbour.

Queſtion.

What is thy duty towards God?

Anſwere.

My duty towards GOD is to beleeue in him, to feare him, and to loue him with all my heart, with all my mind, with all my ſoule, and with all my ſtrength. To worſhip him, to giue him thankes, to put my whole truſt in him, to call vpon him, to honour his holy Name and his word, and to ſerue him truely all the dayes of my life.

Queſtion.

What is thy duty toward thy neighboure.

Anſwere.

My duty towards my neighbour is to loue him as my ſelfe, and to doe to all men as I would they ſhould doe vnto me. To loue, honour, and ſuccour my father and mother. To honor and obey the King and his miniſters. To ſubmit my ſelfe to all my gouernours, teachers, Spirituall paſtours and maſters. To order my ſelfe lowly and reuerently to all my betters. To hurt no body by word or deede, To be true and iuſt in all my dealing, to beare no malice nor hatred in my heart. To keepe my hands from picking and ſtealing, and my tongue from euill ſpeaking, lying, and ſlandering. To keepe my body in temperance, ſobernelle, and chaſtitie. Not to couet nor deſire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duty in that ſtate of life vnto the which it ſhall pleaſe God to call me.

Queſtion.

My good childe, know this, that thou art not able

to

to doe theſe things of thy ſelfe, nor to walke in the Commandements of God, and to ſerue him, without his ſpecial grace, which thou muſt learne at all times to call for by diligent prayer. Let me heare therefore if thou canſt ſay the Lords prayer.

Anſwere.

OUr Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth: as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwere.

I deſire my Lord God our heauenly Father, who is the giuer of all goodnes, to ſend his grace vnto me and to all people, that wee may worſhip him, ſerue him, and obey him as we ought to doe. And I pray vnto God, that he will ſend vs all things that be needfull both for our ſoules and bodies, and that he will be mercifull vnto vs, and forgiue vs our ſinnes, and that it will pleaſe him to ſaue and defend vs in all dangers ghoſtly and bodily, and that he will keepe vs from all ſinne and wickednelſe, and from our ghoſtly enemie, and from euerlaſting death. And this I truſt he will doe of his mercy and goodnelſe, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwere.

Two onely, as generally neceſſary to ſaluation.

that is to say, Baptisme and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answere.

I meane an outward and visible signe, of an inward and spirituall grace, giuen vnto vs, ordained by Christ himselfe, as a meanes whereby we receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answere.

Two: the outward visible Signe, and the inward Spirituall Grace.

Question.

What is the outward visible Signe, or forme in Baptisme?

Answere.

Water: wherein the person baptized is dipped, or sprinckled with it, In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the inward and Spirituall grace?

Answere.

A death vnto sin, and a new-birth vnto righteousnes, for being by nature borne in sin, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answere.

Repentance, whereby they forsake sin: and Faith, whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Question.

Question.

Why then are Infants baptized, when by reason of their tender age, they cannot performe them?

Answere.

Yes: they doe performe them by their Suerties, who promise and vow them both in their names: which when they come to age, themselues are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answere.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which wee receiue thereby.

Question.

What is the outward part, or Signe of the Lords Supper?

Answere.

Bread and Wine, which the Lord hath commanded to be receiued.

Question.

What is the inward part or thing signified?

Answere.

The Body and Blood of Christ, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Question.

What are the benefits whereof wee are partakers thereby?

Answere.

The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Queſtion.

What is required of them which come vnto the Lords Supper?

Anſwere.

To examine themſelues whether they repent them truely of their former ſinnes, ſtedfaſtly purpoſing to leade a New life, haue a liuely faith in Gods mercie through Chriſt, with a thankefull remembrance of his death, and be in charity with all men.

¶ So ſoone as the children can ſay in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandements, and alſo can anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop, or ſuch as he ſhall appoint, ſhall by his diſcretion appoſe them in: then ſhall they be brought to the Biſhop, by one that ſhall bee his Godfather or Godmother, that euery child may haue a witneſſe of his confirmation. And the Biſhop ſhall confirme them on this wiſe.

Confirmation, or laying on of hands.

Our helpe is in the Name of the Lord.

Anſwere.

Which hath made heauen and earth.

Miniſter.

Bleſſed be the Name of the Lord.

Anſwere.

Henceforth world without end.

Miniſter.

Lord heare our prayers.

Anſwere.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, & hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the comforter, and daily increase in them thy manifold giftes of grace, the spirit of wisedome and vnderstanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them, O Lord, with the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery child seuerally, saying,

Defend, O Lord this childe with thy heauenly grace, that he may continue thine for euer, and daily increase in thy holy Spirit more and more, vntill he come vnto thy euerlasting kingdome. Amen.

¶ Then shall the Bishop say.

¶ Let vs pray.

ALmighty and euerliuing God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee for these children, vpon whom, after the example of the holy Apostles, we haue laid our hands, to certifie them by this signe of thy fauour & gracious goodnes toward them: let thy Fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit euer be with them, and so leade them in the knowledge and obedience of thy word,

Queſtion.

What is required of them which come vnto the Lords Supper?

Anſwere.

To examine themſelues whether they repent them truely of their former ſinnes, ſtedfaſtly purpoſing to leade a New life, haue a liuely faith in Gods mercie through Chriſt, with a thankefull remembrance of his death, and be in charity with all men.

¶ So ſoone as the children can ſay in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandements, and alſo can anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop, or ſuch as he ſhall appoint, ſhall by his diſcretion appoſe them in: then ſhall they be brought to the Biſhop, by one that ſhall bee his Godfather or Godmother, that euery child may haue a witneſſe of his confirmation. And the Biſhop ſhall confirme them on this wiſe.

Confirmation, or laying on of hands.

OVr helpe is in the Name of the Lord.

Anſwere.

Which hath made heauen and earth.

Miniſter.

Bleſſed be the Name of the Lord.

Anſwere.

Henceforth world without end.

Miniſter.

Lord heare our prayers.

Anſwere,

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, & hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the comforter, and daily increase in them thy manifold giftes of grace, the spirit of wisedome and vnderstanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them, O Lord, with the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery child seuerally, saying,

Defend, O Lord this childe with thy heauenly grace, that he may continue thine for euer, and daily increase in thy holy Spirit more and more, vntill he come vnto thy euerlasting kingdome. Amen.

¶ Then shall the Bishop say.

¶ Let vs pray.

ALmighty and euerliuing God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee for these children, vpon whom, after the example of the holy Apostles, we haue laid our hands, to certifie them by this signe of thy fauour & gracious goodnes toward them: let thy fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit euer be with them, and to leade them in the knowledge and obedience of thy word,

that in the end they may obtaine the euerlasting life, through our Lord Jesus Christ, who with thee, and the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children saying thus.

THe blessing of God Almighty, the Father, the Sonne, and the holy Ghost be vpon you, and remaine with you for euer. Amen.

¶ The Curat of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euensong, openly in the Church instruct and examine so many children of his parish, sent vnto him, as the time will serue, and as he shall thinke conuenient, in some part of this Catechisme.

¶ And all Fathers, Mothers, Masters, & Dames, shall cause their children, seruants and prentises, (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to bee brought before him to any conuenient place for their Confirmation, then shal the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the faith, the Lords Prayer, and the ten Commandements, and also how many of them can answere to the other questions contained in this Catechisme.

¶ And there shall none be admitted to the holy Communion, vntill such times as he can say the Catechisme, and be confirmed.

¶ The

The forme of ſolemnization of Matrimonie.

¶ Firſt, the Banes muſt be asked three ſeuerall Sundayes or Holy dayes in the time of ſeruice, the people being preſent, after the accuſtomed manner.

¶ And if the perſons that ſhould bee married, dwell in diuers Pariſhes, the Banes muſt be asked in both Pariſhes: and the Curate of the one Pariſh ſhall not ſolemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other Pariſh.

¶ At the day appointed for ſolemnization of Matrimony, the perſons to be maried ſhal come into the body of the Church, with their friends and neighbours. And there the Prieſt ſhall ſay thus.

DEarely beloued friends, we are gathered together heere in the ſight of God, and in the face of this Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable eſtate, inſtituted of God in Paradiſe, in the time of mans innocency, ſignifying vnto vs the myſticall Union that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that hee wrought in Cana of Galile, and is commended of S. Paul to bee honourable among all men, and therefore is not to be enterpꝛiſed nor taken in hand vnaduiſedly, lightly or wantonly, to ſatiſfie mens carnall luſtes and appetites, like bruite beaſts that haue no vnderſtanding, but reuerently, diſcreet-

ly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordained. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedie against sinne, and to auoid fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort that the one ought to haue of the other both in prosperity and aduersity, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer hold his peace.

¶ And also speaking to the persons that shall bee married, he shall say.

I Require and charge you, as you will answere at the dreadfull day of Iudgement, when the secrets of all hearts shalbe disclosed, that if either of you doe know any impediment, why ye may not be lawfully ioyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of Mariage, if any man do alleage and declare any impediment, why they may not bee coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient Sureties with him, to the parties, or els put in a caution to the full

value

value of such charges as the persons to be maried do sustaine, to proue his allegation: then the solemnization must bee deferred vnto such time as the rrueth be tried. If no impedimeut be alleaged, then shall the Curate say vnto the man.

N. WIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance in the holy estate of Matrimony? Wilt thou loue her, comfort her, honour and keepe her, in sickneſſe and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answere,

I will.

Then shall the Priest say vnto the woman.

N. WIlt thou haue this man to thy wedded husband, to liue together after Gods ordinance in the holy estate of Matrimony? Wilt thou obey him and serue him, loue, honour, and keepe him in sickneſſe and in health, and forsaking all other, keepe thee only vnto him, so long as you both shall liue?

The woman shall answere,

I will.

Then shall the Minister say.

Who giueth this woman to bee married to this man?

¶ And the Minister receiuing the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying.

I N. take thee N. to my wedded wife, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sickeneſſe and in health, to

loue and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shal they loose their hands, and the woman taking againe the man by the right hand, shall say.

I N. take thee N. to my wedded husband, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sickneſſe and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke with the accustomed duetie to the Priest and Clarke. And the Priest taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest, shall say.

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

¶ Let vs pray.

O Eternall God, Creatour and preseruer of all mankind, giuer of all spirituall grace, the Authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom wee blesse in thy Name, that as Isaac & Rebecca liued faithfully together, so these persons may surely performe and

and keep the bow and couenant betwixt them made, (wherof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy lawes, thorow Jesus Christ our Lord. Amen.

¶ Then shall the Priest ioyne their right handes together, and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost.

¶ And the Minister shall adde this blessing.

GOD the Father, God the Sonne, God the holy Ghost, blesse, preserue and keep you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

¶ Then the Minister or Clarks going to the Lords Table, shall say or sing this Psalme following.

BLessed are all they that feare the Lord: and walke in his wayes. Beati omnes. Psal. 128.

For thou shalt eat the labour of thy hands: O well is thee, and happy shalt thou be.

Thy

Thy wife shall bee as the fruitfull vine: vpon the walles of thine house.

Thy children like the oliue branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Sonne, &c.

As it it was in the beginning, is now, &c.

Or this Psalme.

Deus misereatur. Psal. 67.

GOd bee mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and bee mercifull vnto vs.

That thy way may be knowen vpon the earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the endes of the world shall feare him.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shalbe: world without end, Amen.

The

¶ This Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

OUr Father which art in heauen, hallowed be thy Name, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy Holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a Tower of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Minister.

O God of Abraham, God of Isahac, God of Iacob, bleſſe theſe thy ſeruants, and ſow the ſeed of eternall life in their mindes, that whatſoeuer in thy holy

holy word they shall profitably learne, they may in deed fulfil the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ This prayer next following shall be omitted, where the woman is past childbirth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankind is encreased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord. Amen.

O God, which by thy mightie power hast made all things of nought, which also (after other things set in order) diddest appoint, that out of man, (created after thine owne image & similitude,) woman should take her beginning, and knitting them together, diddest teach that it should neuer be lawfull to put asunder those whom thou by Matrimony haddest made one. O God which hast consecrated the state of Matrimonie to such an excellent mystery, that in it is signified and represented the spirituall marriage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, ỹ both this man may loue his wife according to thy word, as Christ did loue his spouse the Church, who gaue himselfe for

for it, louing and cherishing it euen as his owne flesh, and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy and godly matrons. O Lord blesse them both, and grant them to inherite thy euerlasting kingdome, through Iesus Christ our Lord, Amen.

¶ Then shall the Priest say.

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie and blesse you that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion, And after the Gospel shalbe said a Sermon, wherin ordinarily, so oft as there is any marriage, the office of a man and wife shal be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.

ALl ye which be maried, or which intend to take the holy estate of Matrimonie vpon you, heare what holy Scripture doeth say as touching the diuety of husbands towards their wiues, and wiues towards their husbands.

S. Paul in his Epistle to the Ephesians the fifth Chapter, doeth giue this commandement to all maried men, Yee husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it vnto him-

himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blameless. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh: but nourisheth and cherisheth it, euen as the Lord doeth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mysterie is great: but I speake of Christ, and of the Congregation Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Colos 3. Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that be married. Ye men loue your wiues, and be not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, sayth vnto all men that are maried. Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindered.

Hitherto ye haue heard the duty of the husband toward the wife. Now likewise yee wiues heare and learne your duties towards your husbands, euen as it is plainly set forth in holy Scripture.

Ephes. 5. S. Paul in the forenamed Epistle to the Ephesians teacheth you thus: Ye women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body.

There

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let the wiues also be in subiection to their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And in his Epistle to the Colossians S. Paul giueth you this short lesson, Yee wiues submit your selues vnto your owne husbands, as it is conuenient in the Lord.

Saint Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their owne husbands, so that if any obey not the word, they may be wonne without the word, by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparrell let it not be outward with broided haire, and trimming about with gold, either by putting on of gorgeous apparrell: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde & quiet, which is a precious thing in the sight of God. For after this maner in the olde time did the holy women which trusted in God, apparell themselues, being subiect to their owne husbands: As Sara obeyed Abraham, calling him Lord, whose daughters yee are made doing well, and not being dismayed with any feare.

¶ The newe married persons the same day of their marriage, must receiue the holy Communion.

The

¶ The order for the visitation of the sicke.

¶ The Priest entring in to the sicke persons house shall say, Peace be in this house, and to all that dwell in it.

¶ When hee commeth into the sicke mans presence, hee shall say kneeling downe.

REmember not LORD our iniquities, nor the iniquities of our forefathers. Spare vs good LORD, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercy vpon vs.
Christ haue mercie vpon vs.
Lord haue merry vpon vs.

OUr Father which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approch to hurt him.

Minister.

Be vnto him, O Lord, a strong Tower.

Answere.

From the face of his enemie.

Minister.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visite and relieue this thy seruant. Looke vpon him with the eies of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

HEare vs Almighty and most mercifull God and Sauiour, extend thine accustomed goodnesse to this thy seruant, which is grieued with sickenesse: visite him, O Lord, as thou diddest visit Peters wiues mother, and the Captaines seruant. So visit and restore to this sick person his former health, (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, know this, that Almightie God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse and sickenesse, wherefore, whatsoeuer your sickenesse is, know you certainly, that it is Gods visitation. And for what cause soeuer this sicknesse is sent vnto you, whether it be to try your patience for the example of others, and that your faith may bee found in the day of the Lord laudable, glorious, and honourable to the increase of glory and endlesse felicitie, or else it be sent vnto you to correct & amend in you whatsoeuer doth offend the eyes of your heauenly Father: know you certainely, that if you truely repent

pent you of your sins, and beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Jesus Christs sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

TAke therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth euery sonne which he receiueth. If ye indure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastards and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall wee not now much rather bee obedient to our spirituall Father, and so liue? And they for a few dayes do chastise vs after their owne pleasure: but he doth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These words good brother, are Gods words, and written in holy Scripture for our comfort & instruction, that we should patiently and with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visit vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles and sicknesses. For he himselfe went not vp to ioy, but first he suffred paine, he entred not into his glory, before he was crucified, so truely our way to eternal ioy is to suffer here with

Christ

Christ and our doore to enter into eternall life, is gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Now therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life, there is account to be giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercy at our heauenly Fathers hand for Christs sake, and not be accused and condemned in that fearefull iudgement: therefore I shall shortly rehearse the articles of our faith, that you may know whether you doe beleeue as a Christian man should or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus.

DOest thou beleeue in God the Father Almighty, &c. As it is in Baptisme.

Then shall the Minister examine whether he be in charitie with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he had done wrong or iniury to any man, that he make amends to the vttermost of his power. And if he haue not afore disposed of his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his Conscience, and quietnesse of his executors. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

These wordes before rehearsed may be said, before the

Minister begin his prayer, as he shall see cause. The Minister may not forget not omit to moue the sicke person, and that most earnestly, to liberalitie toward the poore. Here shall the sick person make a special confession, if he feele his conscience troubled with any waighty matter. After which confession, the Priest shall absolue him after this sort.

OUr Lord Jesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercy forgiue thee thine offences: and by his authority committed vnto me, I absolue thee from all thy sinnes, in the Name of the father, and of the Sonne, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him, most louing Father, whatsoeuer hath beene decayed by the fraud and malice of the deuill, or by his owne carnall will and frailnesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall be seene to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Son Jesus Christ. Amen.

¶ Then shall the Minister say this Psalme.

In te Domine speraui psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid mee, and deliuer mee in thy righteousnesse, incline

cline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me and they that lay wait for my soule, take their counsaile together saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

Go not farre from me, O God: my God haste thee to helpe me.

Let them be confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for me, I will patiently abide alway: and will praise thee more and more:

My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou, O God, hast taught me frō my youth vp vntill now: therfore will I tell of thy wonderous works.

Forsake mee not, O God, in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come,

Thy righteousnesse, O GOD, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne & refresh me: yea, & broughtest me from ỹ deep of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee & thy faithfulnesse, O God, playing vpon an instrumẽt of musicke: vnto thee will I sing vpon the harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded, and brought vnto shame, that seeke to doe me euill.

Glory be to the Father, &c. As it was in the, &c.

¶ Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

¶ Then shall the Minister say.

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee to know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but onely the Name of our Lord Iesus Christ. Amen.

¶ The

¶ The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes, and ſickneſſes, and euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readineſſe to die whenſoeuer it ſhall pleaſe Almighty God to call them, the Curats ſhall diligẽtly frõ time to time, but ſpecially in the plague time exhort their Pariſhioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the communion in his houſe, then he muſt giue knowledge ouer night, or els early in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him, and hauing a conuenient place in the ſick mans houſe where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmighty euerliuing GOD, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: we beſeech thee to haue mercy vpon this thy ſeruant, viſited with thine hand, and to grant that he may take his ſickneſſe patiently, and recouer his bodily health if it be thy gracious will, and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

MY ſonne, diſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him he Heb. 12.

correcteth: Yea, and he ſcourgeth euery ſonne whom he receiueth.

The Goſpel.

Iohn 5. VErely verely I ſay vnto you, he that heareth my word, and beleeueth on him that ſent me, hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke. But if any man, either by reaſon of extremitie of ſickneſſe, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment do not receiue the Sacrament of Chriſts body and blood: then the Curate ſhall inſtruct him, that if he doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits hee hath thereby, and giuing him hearty thankes therefore, he doeth eate and drinke the body and blood of our Sauiour Chriſt, profitably to his ſoules health, although he do not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme. **In thee, O Lord, haue I put my truſt,** and goe ſtraight to the Communion.

¶ In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the miniſter may alonely communicate with him.

¶ The

¶ The order for the buriall of the dead.

¶ The Prieſt meeting the corps at the Church ſtile, ſhall ſay, or elſe the Prieſt and Clerks ſhall ſing, and ſo go either into the Church, or towards the graue.



Am the reſurrection & the life, ſaith the Lord. He that beleeueth in me, yea, though he were dead, yet ſhall he liue. And whoſoeuer liueth and beleeueth in me, ſhall not die for euer. Iohn 11.

I know that my Redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhal behold him, not with other, but with theſe ſame eyes. Iob 19.

WE brought nothing into this world, neyther may we carry any thing out of this world. 1. Tim. 6. Iob 1. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the Name of the Lord.

¶ When they come to the graue, while the corps is made ready to be layde into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing.

MAn that is borne of a woman, hath but a ſhort time to liue, and is full of miſery. He commeth vp, and is cut downe like a floure, he fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the middeſt of life we be in death: of whom may we ſeeke for ſuccour but of thee, O Lord, which for our ſinnes iuſtly art diſpleaſed? Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not vp thy mercifull eyes to our prayers: but ſpare vs Lord moſt holy, O God moſt mighty, O Iob 14.

holy and mercifull Sauiour, thou most worthie Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shalbe cast vpon the body by some standing by, the Priest shall say.

FOrasmuch as it hath pleased Almighty God of his great mercy, to take vnto himselfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

¶ Then shalbe said or sung.

Reu. 14. I Heard a voice from heauen, saying vnto me, Write, From henceforth blessed are the dead which die in the Lord. Euen so saith the Spirit, that they rest from their labours.

¶ Then shall follow this Lesson taken out of the 15. chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, & become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shal all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christes at his comming: then commeth the end, when he hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authority and power. For he must reigne till he hau put all his enemies vnder his feete. The last enemy that shall be destroyed, is death. For he hath put all things vnder his feete. But when he sayeth, All things are put vnder him, it is manifest, that he is accepted that

hath

hath put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe be subiect vnto him that put all things vnder him, that God may be all in all. Else what do they which are baptized ouer the dead, if the dead rise not at all? why are they then baptized ouer them? Yea, and why stand we alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die daily. That I haue fought with beastes at Ephesus after the manner of men, what aduantageth it me, if the dead rise not againe? Let vs eate and drinke for to morrow we shall die. Be not ye deceiued, euil words corrupt good manners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How rise the dead? with what bodie shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that body that shall bee, but bare corne, as of wheate, or some other: but God giueth it a body at his owne pleasure, to euery seed his owne body. All flesh is not one maner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weaknesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a Spirituall body. There is a naturall

body,

body, and there is a spirituall body: as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heauen, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earth, so shall we beare the Image of the heauenly. This say I brethren, that flesh and blood can not inherite the kingdome of God, neither doth corruption inherite incorruption. Behold, I shew you a mystery. We shall not all sleepe: but we shall all be changed, & that in a moment, in the twinkling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shalbe changed: For this corruptible, must put on incorruption, and this mortal must put on immortality. When this corruptible hath put on incorruption, & this mortall hath put on immortality, thē shalbe brought to passe the saying that is written: Death is swallowed vp into victory: Death, where is thy sting? Hel, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thanks be vnto God which hath giuen vs victory through our LORD Iesus Christ. Therefore my deare brethren, be ye stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as ye know, how that your labour is not in vaine in the Lord.

The Lesson ended, the Priest shall say.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Our

Our Father, which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

ALmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioy and felicity: we giue thee hearty thankes, for that it hath pleased thee to deliuer this (N.) our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine Elect, and to hasten thy kingdom, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

OMercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth, shall liue, though he die, and whosoeuer liueth and beleeueth in him, shall not die eternally, who also taught vs by his holy Apostle Paul, not to be sorry as men without hope, for them that sleepe in him: We meekly beseech thee, O Father, to raise vs from the death of sinne, vnto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, we may be found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue & feare thee, saying, Come ye blessed children of my Father,

receiue

receiue the kingdome prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Iesus Christ our mediatour and redeemer. Amen.

The thanksgiuing of Women after Childbirth, commonly called The Churching of women.

¶ The woman shall come into the Church, and there shall kneele downe in some conuenient place nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.

FOrasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of Childbirth: ye shall therefore giue hearty thanks vnto God, and pray.

¶ Then shall the Priest say this Psalme.

Psal. 121. I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The

The Lord shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, &c. As it was in the, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.,

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere,

Which putteth her trust in thee.

Priest.

Be thou to her a strong Tower.

Answere.

From the face of her enemie.

Priest.

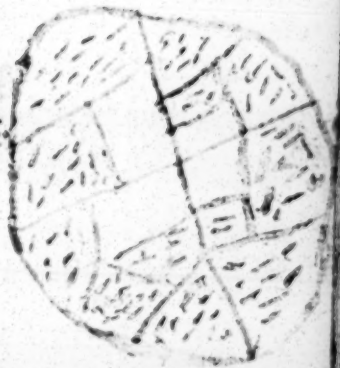
Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.



O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of childbirth: grant, we beseech thee, most mercifull Father, that she through thy helpe may both faithfully liue and walke in her vocation, according to thy will in this life present, and also may be partaker of euerlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thanks, must offer accustomed offrings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

¶ A

A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ After morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letanie shall be said, after the accustomed maner: which ended, the Priest shall goe into the Pulpit and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might be saued in the day of the Lord: and that other admonished by their example, might be the more afraid to offend.

In the stead whereof, vntill the said discipline may be restored againe, (which thing is much to be wished) it is thought good, that at this time in your presence should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners: may the rather be cal'ed to earnest and true repentance, and may walke more warily in these dangerous daies, fleeing from such vices, for the which ye affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And

And the people ſhall anſwere, and ſay.

Amen.

Miniſter.

Curſed is he that curſeth his father and mother.

Anſwere.

Amen.

Miniſter.

Curſed is he that remoueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is he that maketh the blind to goe out of his way.

Anſwere:

Amen.

Miniſter.

Curſed is he that letteth in iudgement the right of the ſtranger, of them that be fatherleſſe and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is he that lieth with his neighbours wife.

Anſwere.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, & adulterers, and the couetous persons, the worshippers of images, slaunderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

Psal. 119. NOw, seeing that all they be cursed (as the Prophet Dauid beareth witnesse) which * doe erre and goe astray from the commandements of God, let vs, (remembring the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God with all contrition and meekenesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruites of penance.

Matth. 3. * For now is the axe put vnto the root of the trees, so that euery tree, which bringeth not forth good fruit, is hewen downe, and cast into the fire.

Heb. 11. * It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, * snares, fire and brimstone, storme and tempest, this shall be their portion to drinke. For loe, * the Lord is come out of his place, to visite the wickednes of such as dwell vpon the earth. But * who may abide the day of his comming? Who shalbe able to endure when he appeareth? * His fan is in his hand, and he will purge his floore, and gather his wheate into the barne, but he will burne the chaffe with vnquenchable

Psal. 11. Esa. 26. Mala 3. Matth. 3.

quenchable fire. *The day of the Lord commeth as a theife in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with childe, & they shall not escape. Then shall* appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubburnes of their heart haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentance. *Then shall they call vpon me, saith the Lord, but I will not heare, they shall seeke me earely, but they shall not finde me, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke when the doore shall be shut, and too late to cry for mercy, when it is the time of Iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, * Goe ye cursed into the fire euerlasting, which is prepared for the deuill and his angels.

1. Thes. 5. Rom. 2. Prou. 1. Matt. 25.

*Therefore brethren, take we heed betime, while the day of saluation lasteth, for the night commeth when none can worke: but * let vs while we haue the light, beleeue in the light, and walke as the children of the light, that we be not * cast into vtter darknesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pittie promiseth vs forgiuenesse of that which is past, if with a whole minde and true heart we returne vnto him. *For though our sinnes be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wooll.

2. Cor. 6. Iohn 9. Matt 25. Esai. 1.

Ezec. 28. *Turne you cleane, saith the Lord, from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your vngodlinesse that ye haue done, make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God: turne you then, and ye shall liue.

1. Iohn 2. *Although we haue sinned, yet haue we an aduocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

Esay 53. *For he was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that he is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues vnto him, and from henceforth walke in his wayes, Matt. 11. *if we will take his easie yoke and light burden vpon vs, to follow him in lowlines, patience, and charitie, and be ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duely in our vocation, with thanksgiuing. This if we doe, Christ will deliuer vs from the curse of his Law, and from the extreme malediction which shall light vpon them that shall be set on the left hand, and Matt. 25. he will set vs on his right* hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercy, Amen.

¶ Then shall they all kneele vpon their knees, & the Priest and Clarks kneeling (where they are accustomed to say the Letanie) shall say this Psalme, Miserere mei Deus.

Haue

HAue mercy vpon me, O GOD, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. Miserere mei Deus. Psal. 51.

Wash me throughly from my wickednesse: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash me, and I shalbe whiter then snow.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeeds.

Make me a cleane heart, O God: and renue a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer me from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips, O Lord: my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God shalt thou not despise.

O Be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine Altar.

Glory be to the Father, &c. As it was, &c.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Our Father which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euill.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God, our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, be mercifull vnto vs sinners for thy Names sake.

Minister,

O Lord heare our prayer.

Answere.

And let our crie come vnto thee.

¶ Let vs pray.

O Lord we beseech thee mercifully heare our prayers, and spare al those which confesse their sinnes to thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may be absolued, thorow Christ our Lord. Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sin, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinne. Thy propertie is to haue mercy, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth and miserable sinners: but so turne thine yre from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

Turne thou vs, O good Lord, and so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after ỹ multitude of thy mercies looke vpon vs.

FINIS.

¶ A prayer necessary for all persons.

O Most mercifull God, I a wretched sinner acknowledge my selfe bound to keepe thy holy Commandements, but yet vnable to perfourme them, and to be accepted for iust, without the righteousnesse of Iesu Christ thy onely Sonne, who hath perfectly fulfilled the Law, to iustifie all them that beleeue and trust in him. Therefore grant me grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes of my life to thy glory, and yet to trust onely in thy mercy, and in Christs merits, to be purged from my sinnes, and not in my good workes, be they neuer so many. Giue me grace to loue thy holy word feruently, to search the Scriptures diligently, to reade them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keepe me vpright among diuersities of opinions and iudgements in the world, that I neuer swarue from the trueth taught in holy Scripture. In prosperitie, O Lord, saue me that I ware not proud. In aduersitie helpe me, that I neither dispaire, nor blaspheme thy holy Name, but taking it patiently, to giue thee thankes, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailty, I beseech thee to worke true repentance in my heart, that I may be sorry without desperation, trust in thy mercy without presumption, that I may amend

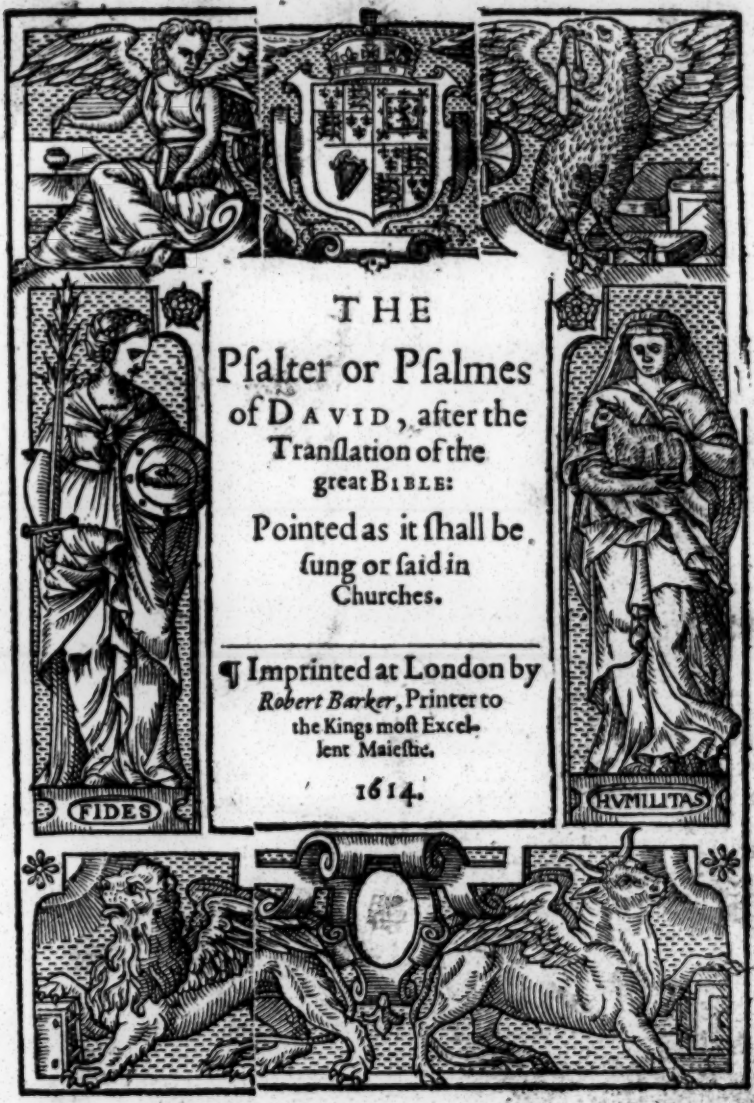
amend my life, and become truely religious without hypocrisie, lowly in heart without fayning, faithfull and trustie without deceit, merry without lightnesse, sad without distrust, sober without slothfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct mine household in thy Lawes truely, to obey our king and all gouernours vnder him vnfainedly, to receiue all lawes and common ordinances (which disagree not from thy holy word) obediently, to pay euery man that which I owe vnto him truly, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord, grant me this to doe, for the glory of thy holy Name. Amen.

¶ A prayer necessary to be said at all times.

O Bountifull Iesus, O sweete Sauiour, O Christ the Sonne GOD, haue pitie vpon me, mercifully heare mee: and despise not my prayer. Thou hast created me of nothing, thou hast redeemed me from the bondage of sinne, death, and hell, neither with gold, nor siluer, but with thy most precious bodie once offered vpon the crosse, and thine owne blood shed once for all my ransome. Therefore cast me not away, whom thou by thy great wisedome hast made: despise me not, whom thou hast redeemed with such a precious treasure: nor let my wickednes destroy that which thy goodnesse hath builded. Now whiles I liue, O Iesu, haue mercy on me, for if I die out of thy fauour, it will be too late afterward to call for thy mercy: whiles I haue time to repent, looke vpon me with thy mercifull eyes, as thou diddest vouchsafe to looke vpon Peter thine Apostle, that I may bewaile my sinfull life, and obtaine thy fauour, and die therein. I reknowledge, that if thou shouldest

deale with me according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high Throne of mercy, trusting to obtaine Gods fauour, not for my merits, but for thy merits, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the Father, to appease his wrath, and to bring all sinners truely repenting and amending their sinfull life, into his fauour againe. Accept mee, O Lord, among the number of them that shall be saued, forgiue mee my sinnes, giue me grace to lead a godly and innocent life, grant mee thy heauenly Wisedome, inspire my heart with Faith, Hope, and Charitie, giue me grace to be humble in prosperitie, patient in aduersity, obedient to my Rulers, faithfull vnto them that trust me, dealing truly with all men, to liue chastly in wedlocke, to abhorre adultery, fornication, and all vncleanneſſe, to doe good after my power vnto all men, to hurt no man, that thy Name may bee glorified in me during this present life, and that I afterward may obtaine euerlasting life, through thy mercy and the merits of thy Passion. Amen.

FINIS.



THE Pſalter or Pſalmes of DAVID, after the Tranſlation of the great BIBLE:

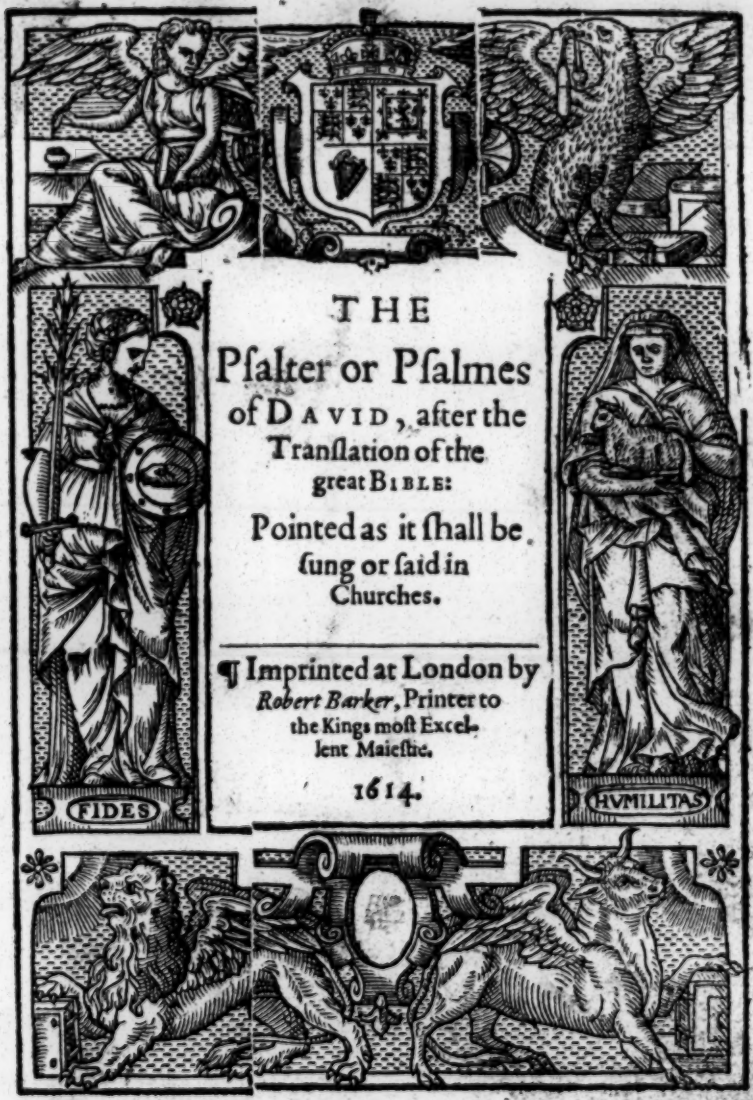
Pointed as it ſhall be ſung or ſaid in Churches.

¶ Imprinted at London by *Robert Barker*, Printer to the Kings moſt Excellent Maieſtie.

1614.

deale with me according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high Throne of mercy, trusting to obtaine Gods fauour, not for my merits, but for thy merits, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the Father, to appease his wrath, and to bring all sinners truely repenting and amending their sinfull life, into his fauour againe. Accept mee, O Lord, among the number of them that shall be saued, forgiue mee my sinnes, giue me grace to lead a godly and innocent life, grant mee thy heauenly Wisedome, inspire my heart with Faith, Hope, and Charitie, giue me grace to be humble in prosperitie, patient in aduersity, obedient to my Rulers, faithfull vnto them that trust me, dealing truly with all men, to liue chastly in wedlocke, to abhorre adultery, fornication, and all vncleannesse, to doe good after my power vnto all men, to hurt no man, that thy Name may bee glorified in me during this present life, and that I afterward may obtaine euerlasting life, through thy mercy and the merits of thy Passion. Amen.

FINIS.



THE Pſalter or Pſalmes of DAVID, after the Tranſlation of the great BIBLE:

Pointed as it ſhall be ſung or ſaid in Churches.

¶ Imprinted at London by *Robert Barker*, Printer to the Kings moſt Excellent Maieſtie.

1614.

The Psalmes of Dauid.

Beatus vir qui non abijt. Psal. 1.



Blessed is the man that hath not walked in the counsell of the vngodly, nor stand in the way of sinners: and hath not sit in the seat of the scornefull. Morning prayer.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doeth it shall prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in the Iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt? Psal. 2.

WHy doe the heathen so furiously rage together: and why do the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the Rulers take counsell together: against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast their cords from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy Hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye Kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne lest he be angry, & so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.

LOrd, how are they increased that trouble me: many are they that rise against me.

2 Many a one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of mine head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I layd me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

Salua-

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye sonnes of men how long will ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne, and wine, and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: earely in the morning will I direct my prayer vnto thee, and will looke vp.

4 For

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood thirsty and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Leade me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednes.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O GOD, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee reioyce: they shall euer be giuing of thankes, because thou defendest them, they that loue thy Name shall be ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him, as with a shield.

Domine ne in furore. Psal. 6.

Euening prayer.

O Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shalbe cõfounded & sore vexed: they shalbe turned backe, and put to shame suddenly.

Domine Deus meus. Psal 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, & deliuer me.

2 Lest he deuoure my soule like a Lion, and teare it in peices: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, & lift vp thy self: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast cõmanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse.

and

and according to the innocencie that is in me.

9 Oh let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne he will whet his sword: he hath bent his bow and made it ready.

14 He hath prepared for him the instruments of death: he ordeineth his arrowes against the persecutors.

15 Behold, he trauaileth with mischiefe: he hath conceiued sorrow, and brought foorth vngodlinesse.

16 He hath grauen and digged vp a pit: & is fallen himselfe into the destruction that he made for other.

17 For his trauell shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteousnes: and will praise the Name of the Lord, the most High.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes & sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the moone and the starres which thou hast ordeined.

4 What is man that thou art mindefull of him: and the sonne of man that thou visitest him?

5 Thou

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea, & the beasts of the field.

8 The foules of the ayre, & the fishes of the sea: and whatsoeuer walketh thorow the pathes of the seas.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi, Psal. 9.

I will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes. Morning prayer.

2 I will be glad & reioyce in thee: yea, my songs will I make of thy Name, O thou most highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right & my cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for iudgement.

8 For he shall iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe into the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord: that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doth persecute the poore: let them be taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud that he careth not for God: neither is God in all his thoughts.

5 His

5 His waies are alway grieuous: thy iudge-
ments are farre aboue out of his sight, and therefore
defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall neuer
be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud:
vnder his tongue is vngodlinesse and vanity.

8 He sitteth lurking in the theeuish corners of the
streets: and priuily in his lurking dens doth he mur-
der the innocent, his eyes are set against the poore.

9 For he lyeth waiting secretly, euen as a Lyon
lurketh in his den: that he may rauish the poore.

10 He doth rauish the poore: when he getteth him
into his net.

11 He falleth downe and humbleth himselfe: that
the congregation of the poore may fall into the hands
of his Captaines.

12 He hath said in his heart, Tush, God hath forgot-
ten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: for-
get not the poore.

14 Wherefore should the wicked blaspheme God:
while he doth say in his heart, Tush, thou GOD ca-
rest not for it?

15 Surely thou hast seene it: for thou beholdest
vngodlinesse and wrong.

16 That thou mayest take the matter into thine
hand: the poore committeth himselfe vnto thee, for
thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and ma-
licious: take away his vngodlinesse, and thou shalt
finde none.

18 The Lord is King for euer and euer: and the
heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou

prepareſt their heart, & thine eare hearkeneth thereto.

20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal 11.

IN the Lord put I my truſt: how ſay ye then to my ſoule, that ſhe ſhould flee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiuer: that they may priuily ſhoot at them which are true of heart.

3 For the foundations will be caſt downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords ſeat is in heauen.

5 His eyes conſider the poore: and his eye lidde tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickedneſſe doeth his ſoule abhorre.

7 Vpon the vngodly he ſhall raine ſnares, fire and brimſtone, ſtorme, and tempeſt: this ſhall be their portion to drinke.

8 For the righteous Lord loueth righteouſneſſe: his countenance will behold the thing that is iuſt.

Saluum me fac. Pſal. 12.

Euening prayer.

HElpe me, Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall roote out all deceitfull lips: and the tongue that ſpeaketh proud things.

4 Which haue ſaid, With our tongue we will preuaile: we are they that ought to ſpeake, who is Lord ouer vs?

5 Now

5 Now for the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (saith the Lord:) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: euen as the siluer which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequô Domine? Psal. 13.

HOw long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyfull in thy saluation.

9 I will sing of the Lord, because he hath dealt so louingly with me: yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is not one ỹ doth good, no not one.

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and vnhappines is in their wayes, and the way of peace haue they not knowne: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare, (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counsell of the poore: because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shalbe glad.

Domine, quis habitabit? Psal. 15.

Morning prayer.

LOrd, who shall dwell in thy Tabernacle: or who shall rest vpon thy Holy hill?

2 Euen he that leadeth an vncorrupt life: and doeth the thing which is right, and speaketh the trueth from his heart.

3 He that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappoin-

appointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsury: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal 16.

PReserue mee, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another God: shall haue great trouble.

5 Their drinke offrings of blood will I not offer: neither make mentiō of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I wil thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hel: neither shalt thou suffer thine Holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

William Aleson

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tried me, and shalt find no wickednesse in me: for I am vtterly purposed that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the waies of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them that put their trust in thee: from such as resist thy right hand.

8 Keepe mee as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his prey: and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men (I say,) and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the

the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousnesse: and when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam te. Psal. 18.

I will loue thee (O Lord) my strength, the Lord is my strong rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge. Euening prayer.

2 I will call vpon the Lord which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrowes of death compassed mee: and the ouerflowings of vngodlinesse made me afraid.

4 The paines of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voice out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also and came downe: and it was darke vnder his feet.

10 He rode vpon the Cherubims and did flie: he came flying vpon the wings of the winde.

11 He made darknesse his secret place: his pauilion round about him, with darke water and thick clouds to couer him.

12 At the brightnesse of his presence his clouds remoued:

remoued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the highest gaue his thunder: hailestones & coales of fire.

14 He sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemie, and from them which hate me: for they are too mighty for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of liberty: he brought me foorth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his Lawes: and will not cast out his Commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according vnto the cleannesse of my hands in his eye sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt be cleane: and with the froward thou shalt learne frowardnesse.

27 For

27 For thou shalt saue the people that are in aduersitie: & shalt bring downe the high lookes of the proud.
28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.
29 For in thee I shall discomfit an host of men: and with the helpe of my God, I shall leape ouer the wall.
30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.
31 For who is God but the Lord: or who hath any strength except our God?
32 It is God that girdeth me with strength of warre: and maketh my way perfect.
33 Hee maketh my feet like Harts feet: and setteth me vp on high.
34 He teacheth my hands to fight: and mine armes shall breake euen a bow of steele.
35 Thou hast giuen me the defence of thy saluation: thy right hand also shall hold me vp, and thy louing correction shall make me great.
36 Thou shalt make roome ynough vnder me for to goe: that my footsteps shall not slide.
37 I wil follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.
38 I will smite them, that they shall not be able to stand: but fall vnder my feet.
39 Thou hast girded me with strength vnto the battell: thou shalt throw downe mine enemies vnder me.
40 Thou hast made mine enemies also to turne their backs vpon me: and I shall destroy them that hate me.
41 They shall cry, but there shall be none to helpe them: yea, euen vnto the Lord shall they cry, but he shall not heare them.

42 I wil

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the striuings of the people: & thou shalt make me the head of the heathen.

44 A people whom I haue not knowne: shall serue mee.

45 Assoone as they heare me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and bee afraid out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my cruell enemies, and setteth mee vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee, O Lord, among the Gentiles: and sing praises vnto thy Name.

51 Great prosperitie giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his anointed, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sunne: which commeth forth as a bridegroome out of his chamber, and reioyceth as a Giant to run his course.

6 It

6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimony of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sins, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt Sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in

in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholsome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen, and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscary.

8 All thine enemies shall feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruite shalt thou roote out of the earth, and

and their ſeed from among the children of men.

11 For they intended miſchiefe againſt thee: & imagined ſuch a deuice as they are not able to performe.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted Lord in thine owne ſtrength: ſo will we ſing and praiſe thy power.

Deus, Deus meus. Pſal. 22.

Euening prayer.

MY GOD, my God, looke vpon me, why haſt thou forſaken me: and art ſo farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliuer them.

5 They called vpon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a very ſcorne of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorne: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God, that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou waſt my hope when I hanged yet vpon my mothers breaſts.

10 I haue bin left vnto thee euer ſince I was borne: thou art my God euen from my mothers wombe.

11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about me: fat bulles of Baſan cloſe me in on euery ſide.

13 They

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my bodie is euen like melting ware.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the counsell of the wicked layeth siege against me.

17 They pearced my hands & my feete: I may tell all my bones, they stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, hast thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the lions mouth: thou hast heard me also from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all ye of the seed of Jacob, and feare him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues

ſelues and be turned vnto the Lord: and all the kinreds of the nations ſhall worſhip before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All ſuch as be fat vpon earth: haue eaten and worſhipped.

30 All they that go downe into the duſt ſhall kneele before him: & no man hath quickned his owne ſoule.

31 My ſeede ſhall ſerue him: they ſhall be counted vnto the Lord for a generation.

32 They ſhall come, and the heauens ſhall declare his righteouſneſſe: vnto a people that ſhall be borne, whom the Lord hath made.

Dominus regit me. Pſal 23.

THe Lord is my Shepheard: therefore can I lacke nothing.

2 He ſhall feed me in a greene paſture: and leade me forth beſide the waters of comfort.

3 He ſhall conuert my ſoule: and bring me forth in the paths of righteouſneſſe for his Names ſake.

4 Yea, though I walke through the valley of the ſhadow of death, I will feare no euill: for thou art with me, thy rod and thy ſtaffe comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anoynted my head with oyle, and my cup ſhall be full.

6 But thy louing kindneſſe and mercy ſhall follow me all the daies of my life: and I will dwell in the houſe of the Lord for euer.

Domini eſt terra. Pſal. 24.

THe earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwell therein. Morning prayer.

2 For he hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanity, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: and the king of glory shal come in.

8 Who is the King of glory: it is the Lord strong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: and the king of glory shal come in.

10 Who is the King of Glory: euen the Lord of hostes, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not bee ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach mee thy pathes.

4 Lead me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: & thy louing kindnes which hath bin euer of old.

6 O remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will

will he teach sinners in the way.

8 Them that be meeke shal he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the pathes of the Lord are mercy and trueth: vnto such as keepe his couenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall inherite the land.

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feete out of the net.

15 Turne thee vnto mee, and haue mercy vpon me: for I am desolate and in misery.

16 The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let mee not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath beene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal, 26.

BE thou my Iudge, O Lord: for I haue walked innocently: my trust hath beene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prooue mee: trie out my reines and my heart.

3 For thy louing kindnesse is euer before mine

eyes: and I walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocency, O Lord: and so will I goe to thine Altar.

7 That I may shew the voice of thankesgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the blood thirstie.

10 In whose hands is wickednes: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio: Psal 27.

Euening prayer.

THe Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked, euen mine enemies & my foes came vpon me to eat vp my flesh: they stumbled & fell.

3 Though an hoste of men were laid against mee, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beautie of the Lord, and to visit his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp on a rocke of stone.

6 And

6 And now shall he lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast beene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnes of the Lord in the land of the liuing.

16 O tary thou ỹ Lords leisure: be strong, & he shall comfort thine heart, & put thou thy trust in the Lord.

Ad te Domine. Psal 28.

VNto thee will I cry, O Lord, my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like thē that go down into ỹ pit

2 Heare the voyce of my humble petitions when I cry vnto thee: when I hold vp my hands toward the Mercy-seat of thy holy Temple.

3 O pluck me not away, neither destroy me with the vngodly & wicked doers: which speak friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deeds: and according to the wickednes of their owne inuentions.

5 Recompense them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praised be the Lord: for hee hath heard the voice of my humble petitions.

8 The Lord is my strength & my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, & in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anoynted,

10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, & set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord, O ye mighty, bring young Rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a Calfe: Libanus also and Syrion like a young Vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord shaketh the wildernes: yea, the Lord shaketh the wilderneſſe of Cades.

8 The voyce of the Lord maketh the Hindes to bring

bring forth yong, and discouereth the thicke bushes: in his Temple doth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

I will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me. Morning prayer.

2 O Lord my God, I cried vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them ỹ go down to the pit.

4 Sing praises vnto the Lord, O yee Saints of his: and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperity I said, I shall neuer be remooued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turne thy face from me: and I was troubled.

8 Then cried I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I goe down to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon mee: Lord be thou my helper,

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, & girded me with gladnesse.

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I will giue thankes vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnes.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they haue layde priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath beene in the Lord.

8 I will be glad and reioyce in thy mercy: for thou hast considered my trouble, and hast known my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemie: but hast set my feete in a large roome.

10 Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waren old with heauinesse: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde:

minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsaile to take away my life.

16 But my hope hath beene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me from ỹ hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laid vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thankes be to the Lord: for he hath shewed me marueilous great kindnesse in a strong Citie.

24 And when I made hast, I said: I am cast out of the sight of thine eyes.

25 Neuertheless thou heardest the voyce of my prayer: when I cried vnto thee.

26 O loue the Lord all ye his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati

Beati quorum. Psal. 32.

Euening prayer.

BLessed is he whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauy vpon me day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest bee found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble, thou shalt compasse me about with songs of deliuerance.

9 I will informe thee, & teach thee in ỹ way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becometh well the iust to be thankefull.

2 Praise the Lord with harpe: sing Psalmes vn-

to

to him with the Lute and instrument of ten strings.
3 Sing vnto the Lord a new song: sing prayses lustily vnto him with a good courage.
4 For the word of the Lord is true: and all his workes are faithfull.
5 He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.
6 By the word of the Lord were the heauens made: and all the hosts of them by the breath of his mouth.
7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe, as in a treasure house.
8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.
9 For he spake, and it was done: he commanded, and it stood fast.
10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuices of the people to be of none effect, & casteth out the counsails of princes.
11 The counsel of ỹ Lord shall endure for euer: & the thoughts of his heart frō generation to generation.
12 Blessed are the people whose God is the Lord Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.
13 The Lord looked downe from heauen, & beheld all the children of men: frō the habitation of his dwelling he considereth all them that dwell in the earth.
14 He fashioneth all the hearts of them: and vnderstandeth all their workes.
15 There is no King that can be saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.
16 An horse is coūted but a vain thing to saue a mā: neither shal he deliuer any man by his great strength.
17 Behold, the eye of the Lord is vpon them ỹ feare him:

him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feed them in the time of dearth.

19 Our soule hath patiently taried for the Lord: for he is our helpe, and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thanks vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof and be glad.

3 O praise the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Lo the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his Saints: for they that feare him, lacke nothing.

10 The Lions doe lacke and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.

11 Come ye children and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue and would faine see good dayes: keepe thy tongue from euill, and thy

thy lips that they speake no guile.

13 Eschew euil, and do good: seeke peace, & ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: & wil saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 Hee keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth ỹ soules of his seruants: & all they ỹ put their trust in him, shall not be destitute.

Iudica me Domine. Psal. 35.

PLeade thou my cause, O Lord, with them that striue with me: and fight thou against them that fight against me. Morning prayer.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring foorth the speare: and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded, and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his nette that he hath laid priuily, catch himselfe: that he may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in misery, from him that spoileth him?

11 False witnesse did rise vp: they laide to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersity they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities, which they bring on me, and my darling from the Lions.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their

eyes

eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

24 Iudge me, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, Wee haue deuoured him.

26 Let them be put to confusion and shame together that reioice at my trouble: let them be clothed with rebuke and dishonor, that boast themselues against me.

27 Let them be glad & reioyce ỹ fauor my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperity of his seruant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: hee hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the hea-

uens:

uens: and thy faithfulnesse vnto the clouds.

6 Thy righteousnes standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercy O God: & the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, & shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy selfe because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the grasse: and be withered euen as the greene herbe

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord; and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as cleere as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, & abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against ỹ man that doth after euil counsails.

8 Leaue off from wrath, and let goe displeasure:

fret

fret not thy selfe, else shalt thou be mooued to do euill.
9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.
10 Yet a little while, and the vngodly shalbe cleane gone: thou shalt look after his place, & he shalbe away.
11 But the meeke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.
12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.
13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.
14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needy, and to slay such as be of a right conuersation.
15 Their sword shall go through their owne heart: and their bow shalbe broken.
16 A small thing that the righteous hath: is better then great riches of the vngodly.
17 For the armes of the vngodly shall bee broken: and the Lord vpholdeth the righteous.
18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.
19 They shall not bee confounded in the perilous time: & in the dayes of dearth they shall haue enough.
20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambes: yea euen as the smoke shall they consume away.
21 The vngodly borroweth & payeth not againe: but the righteous is mercifull and liberall.
22 Such as be blessed of God shall possesse the land: and they that be cursed of him, shalbe rooted out.
23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.
24 Though he fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue beene young, and now am old: and yet saw I neuer the righteous forsaken, nor his seede begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwel therein for euer.

31 The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocency, and take heed vnto the thing that is right: for that shall bring a man peace at ỹ last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shall be rooted out at the last.

40 But ỹ saluation of the righteous commeth of the Lord:

Lord: which is also their strength in ỹ time of trouble.

41 And the Lord shal stand by them and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal 38.

PVt me not to rebuk (O Lord) in thine anger: neither chasten me in thy heauy displeasure. Morning prayer.

2 For thine arrowes sticke fast in me: and thy hand prẽsseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burthen too heauy for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers & my neighbours did stand looking vpon my trouble: and my kinsmen stood a farre off.

12 They also that sought after my life, laid snares for me: and they that went about to do me euil, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and

in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer mee: for when my foot slipt, they reioyced greatly against me.

17 And I truly am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sory for my sinne.

19 But mine enemies liue and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward euil for good, are against mee: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Haste thee to helpe mee: O Lord God, my saluation.

Dixi, custodiam. Psal. 39.

I Sayd, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good words, but it was pa. ne and griefe to me.

4 My heart was hote within mee, and while I was thus muſing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: ꝙ I may be certified how lōg I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: & mine age is euen as nothing in respect of thee, & verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth

quieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 Oh spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lord: and hee enclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feet vpon the rocke, and ordered my goings.

3 And hath put a new song in my mouth: euen a Thankesgiuing vnto our God.

4 Many shall see it and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as bee also thy

thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, & speake of them: they should be more then I am able to expresse.

8 Sacrifice and meat offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfil thy wil, O my God: I am content to doe it, yea, thy law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes within my heart: my talking hath bene of thy trueth & of thy saluation.

13 I haue not kept backe thy louing mercy and trueth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are mo in number then the haires of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer mee: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backward and put to rebuke that wish me euill.

18 Let them be desolate and rewarded with shame that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for mee I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer.

BLessed is he that considereth the poore and needy: the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him and keepe him aliue, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lyeth sicke vpon his bed: make thou all his bed in his sickenesse.

4 I said, Lord be mercifull vnto mee: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill for me: when shal he die, and his name perish?

6 And if he come to see mee, hee speaketh vanitie: and his heart conceiueth falshood within himselfe, and when he commeth foorth, he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceede against him: and now that he lieth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath laide great wait for me.

10 But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, even for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue been my meate day and night: while they dayly say vnto me, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of prayse and thankesgiuing: among such as keepe Holy day.

9 Why art thou so full of heauinesse, O my soule: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten mee: why goe I thus heauily while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies that trouble mee, cast me in the teeth.

13 Namely, while they say dayly vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art

art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the helpe of my countenance, and my God.

Iudica me Deus. Psal 43.

GIue sentence with mee, O God, and defend my cause against the vngodly people: O deliuer mee from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why goe I so heauily, while the enemie oppresseth me?

3 Oh send out thy light and thy trueth, that they may leade me: and bring me vnto thy Holy hill, and to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thankes vnto thee, O God my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

WE haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old. Morning prayer.

2 How thou hast driuen out the heathen with thy hand, & planted them in: how thou hast destroyed the nations, & cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my king, O God: send help vnto Iacob.

6 Through

6 Through thee will we ouerthrow our enemies: and in thy Name will wee tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs spoile our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbors: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to be a by-word among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before me: and the shame of my face hath couered me.

17 For the voyce of the slanderer and blasphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the place of dragons: and couered vs with the shadow of death.

21 If we haue forgotten the name of our God, and holden vp our hands to any strange god: shall not

God

God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Up Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things, which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then ỹ childrē of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpō thy thigh, O thou most mighty: according to thy worship and renowne.

5 Good lucke haue thou with thine honor: ride on, because of the word of truth, of meekenes, & righteousnes, & thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall bee subdued vnto thee: euen in the mids among the kings enemies.

7 Thy seat, O God, endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnes, and hated iniquity: wherefore God, euen thy God, hath anointed thee with the oyle of gladnes aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Ivory palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women:

women: vpon thy right hand did stand the Queene in a vesture of gold, wrought about with diuers colors.

11 Hearken, O daughter, & consider, encline thine eare: forget also thine own people, & thy fathers house

12 So shall the King haue pleasure in thy beautie: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall bee there with a gift: like as the rich also among the people shal make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment of needle worke: the virgines that be her fellowes shal beare her company, and shal be brought vnto thee.

16 With ioy and gladnesse shall they bee brought: and shall enter into the Kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will wee not feare though the earth bee mooued: and though the hilles be carried into the mids of the Sea.

3 Though the waters thereof rage and swel: and though ỹ mountains shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the Citie of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall shee not be remoued: God shal help her, and that right earely.

6 The heathen make much adoe, and the kingdomes

domes are mooued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hosts is with vs: the God of Iacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction hee hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. Psal. 47.

O Clap your hands together, all yee people: O sing vnto God with the voyce of melody. Euening prayer.

2 For the Lord is high, and to be feared: he is the great King vpon all the earth.

3 He shal subdue the people vnder vs: and the nations vnder our feete.

4 He shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a mery noise: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto (our) God: O sing prayses, sing praises vnto our King.

7 For God is the King of all the earth: sing yee prayses with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his Holy seate.

9 The princes of the people are ioyned vnto the people of ꝑ God of Abraham: for God, which is very high exalted, doth defend the earth as it were with a shield.

Magnus

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the Citie of our God, euen vpon his Holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northside lieth the city of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the citie of the Lord of hosts, in the city of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindnesse, O God: in the middest of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Juda be glad: because of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towres thereof.

12 Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

OHeare ye this all ye people: ponder it with your eares all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 My

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and shew my darke speech vpon the harpe.

5 Wherefore should I feare in the dayes of wickednesse: and when the wickednes of my heeles compasseth me round about?

6 There be some that put their trust in their goods: and boast thēselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing he may be compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beauty shall consume in the Sepulchre out of their dwelling.

15 But GOD hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall cary nothing away with him, when he

he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most mighty God hath spoken: and called the world from the rising vp of the Sun vnto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, & a mighty tempest shall be stirred vp round about him.

4 Hee shall call the heathen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnes: for God is Iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the fowles vpon the mountaines: and the wild beasts of the field are in my sight.

12 If

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Buls flesh: and drinke the blood of Goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: Why doest thou preach my Lawes, & takest my couenãt in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behinde thee.

18 When thou sawest a theefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliuer you.

23 Who so offreth me thanks and praise, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I acknowledge my faults: and my sinne is euer before me.

4 Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart, O God: and renue a right Spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

14 Deliuer me from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord: & my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken & contrite heart, O God, shalt thou not despise.

18 O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offerings & oblations:

then

then shall they offer yong bullocks vpon thine Altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Whereas the goodnes of God: endureth yet daily.

3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnes: and to talke of lies more then righteousnes.

5 Thou hast loued to speake all words that may doe hurt: O thou false tongue.

6 Therefore shal God destroy thee for euer: he shall take thee and plucke thee out of thy dwelling, & roote thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednes.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I will alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath said in his heart: There is no God. Euening prayer.

2 Corrupt are they, & become abominable in their wickednes: there is none that doeth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none

that doeth good, no not one.

5 Are not they without vnderstanding that worke wickednes: eating vp my people as if they would eate bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of them ẏ besieged thee, ẏ hast put thē to confusion because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue me, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants, which haue not God before their eyes, seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy them in thy trueth.

6 An offering of a free heart will I giue thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eye hath seene his desire vpō mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare me: how I mourne in my prayer, and am vexed.

3 The enemy crieth so, and the vngodly commeth on so fast: for they are minded to doe mee some mischiefe,

mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnes and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormy winde and tempest.

9 Destroy their tongues, O Lord, & diuide them: for I haue spied vnrighteousnes, & strife in the City.

10 Day and night they goe about within the walls thereof: mischiefe also & sorrow are in the mids of it.

11 Wickednesse is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against me: for then peraduenture I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednes is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voice.

19 It is he that hath deliuered my soule in peace

from the battell that was against me: for there were many with me.

20 Yea, euen GOD that endureth for euer, shall heare me, and bring them downe: for they will not turne, nor feare God.

21 He laid his hands vpon such as be at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oile, and yet be they very swords.

23 O cast thy burden vpon the Lord, & he shal nourish thee: & shall not suffer the righteous to fal for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirstie and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shal be in thee, O Lord.

Miserere mei Deus. Psal. 56.

Morning prayer.

BE mercifull vnto me, O God, for man goeth about to deuoure me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most Highest.

3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They daily mistake my words: all that they imagine, is to doe me euill.

6 They hold all together, & keep themselues close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednes: thou, O God, in thy displeasure shalt cast them downe.

8 Thou

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can do vnto me.

12 Vnto thee, O God, will I pay my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntil this tirranny be ouerpast.

2 I wil call vnto the most hie God: euen vnto the God ẏ shal performe the cause which I haue in hand.

3 He shall send from heauen: and saue me from the reproofe of him that would eat me vp.

4 God shall send forth his mercy and trueth: my soule is among Lions.

5 And I lie euen among the children of men that are set on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue layed a net for my feet, and pressed downe my soule: they haue digged a pit before me, and are fallen into the mids of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thankes vnto thee, O Lord, among the people: & I will sing vnto thee among the nations.

11 For the greatnes of thy mercy reacheth vnto the heauens: and thy trueth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58

ARe your minds set vpon righteousnes, O ye congregation, and do ye iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednes.

3 The vngodly are froward euen from their mothers wombe: assoone as they be borne they goe astray, and speake lies.

4 They are as venemous as the poison of a Serpent: euen like the deafe Adder ẏ stoppeth her eares.

5 Which refuseth to heare the voyce of the Charmer: charme he neuer so wisely.

6 Breake their teeth, O God, in their mouthes, smite the iaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and be like the vntimely fruit of a woman: and let them not see the Sunne.

8 Ouer your pots be made hote with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce when he seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verily there is a reward

ward for the righteous: doubtles there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

DEliuer me from mine enemies, O God: defend mee from them that rise vp against me. Euening. prayer.

2 O deliuer me frō the wicked doers: & saue me from the blood-thirsty men.

3 For loe, they lie waiting for my soule: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselues without my fault: arise thou therefore to help me and behold.

5 Stand vp, O Lord God of hostes, thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dogge, and runne about through the citie.

6 Beholde, they speake with their mouth, and swords are in their lippes: for who doth heare?

8 But thou, O LORD, shalt haue them in derision: and thou shalt laugh all the Heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnes plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lippes, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and vnto the ends of the world.

14 And

14 And in the euening they will returne: grinne like a dogge, and will goe about the city.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast bin my defence and refuge in the day of my trouble.

17 Vnto thee, O my strength, will I sing: for thou O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God thou hast cast vs out, & scattered vs abroad: thou hast also bin displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of dead wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloued deliuered: help me with thy right hand, and heare me.

6 God hath spoken in his holines, I will reioyce & diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, & Manasses is mine: Ephraim also is the strength of my head, Iuda is my law giuer.

8 Moab is my wash pot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade me into the strong city: who will bring me into Edom?

10 Hast thou not cast vs out, O GOD: wilt not thou, O God, goe out with our hostes?

11 O be thou our help in trouble: for vaine is the help of man.

12 Through God will we do great acts: for it is he that shall tread downe our enemies.

Exaudi

Exaudi Deus. Psal. 61.

HEare my crying, O GOD: giue eare vnto my prayer.

2 From the ends of the earth will I call vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong tower for me against the enemie.

4 I wil dwell in thy tabernacle for euer: and my trust shall be vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: & hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.

8 So will I alwayes sing praise vnto thy Name: that I may daily performe my vowes.

Nonne Deo. Psal 62.

MY soule truely waiteth still vpon God: for of him commeth my saluation. Morning prayer.

2 He verily is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischiefe against euery man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is only how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheless, my soule waite thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: he is my defence, so that I shall not fall.

7 In

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway, (yee people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twice: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My soule shalbe satisfied, euen as it were with marrow and fatnesse: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him shalbe commended: for the mouth of them that speake lyes shalbe stopped.

Exaudi Deus. Psal. 64.

HEare my voice, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoote at him that is perfect: suddenly do they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednes, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shalbe wounded.

8 Yea, their owne tongues shal make them fal: insomuch that who so seeth thē, shal laugh them to scorne.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shalbe glad.

Te decet hymnus. Psal. 65.

THou, O God, art praised in Sion: and vnto thee shall the vow bee performed in Hierusalem. Euening prayer.

2 Thou

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My mis-deeds preuaile against me: O bee thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chusest, and receiuest vnto thee: he shall dwel in thy Court, and shalbe satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnes, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: & the noise of his waues, and the madnesse of his people.

8 They also that dwell in the vttermost parts of the earth, shalbe afraid at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleyes thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wildernes: and the little hilles shall reioyce on euery side.

14 The folds shalbe full of sheepe: the valleyes also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all ye lands: sing prayses vnto the honour of his Name, make his prayse to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and prayse thy Name.

4 O come hither, and behold the workes of God: how wonderfull he is in his doing toward the children of men.

5 He turned the Sea into dry land: so that they went through the water on foot, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O prayse our God, (ye people:) and make the voice of his prayse to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou, O God hast proued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and laydest trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went thorow fire and water, and thou broughtest vs into a wealthy place.

12 I will go into thy house with burnt offrings: & will pay thee my vowes which I promised with my lips, & spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither & hearken all ye that feare God:

and

and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I encline vnto wickednes with my heart: the Lord will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praised bee God which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowne vpon earth: thy sauing health among all Nations.

3 Let the people praise thee, O God: yea let all the people praise thee.

4 O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring foorth her increase: and God, euen our own God shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning prayer.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as wax melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry and ioyfull.

4 O ſing vnto God, and ſing praiſes vnto his Name: magnifie him that rideth vpon the heauens, as it were vpon an horſe, praiſe him in his Name, yea, and reioyce before him.

5 He is a father of the fatherleſſe, & defendeth the cauſe of ỹ widowes: euen God in his holy habitation.

6 He is the God that maketh men to be of one mind in an houſe, and bringeth the priſoners out of captiuity: but letteth the runnagates continue in ſcarceneſſe.

7 O God, when thou wenteſt forth before the people: when thou wenteſt thorow the wildernelſe.

8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sinai alſo was moued at the preſence of God, which is the God of Iſrael.

9 Thou, O God ſenteſt a gracious raine vpon thine inheritance: and refreſheſt it when it waſt weary.

10 Thy congregation ſhall dwell therin: for thou, O God, haſt of thy goodneſſe prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee and were diſcomfited: and they of the houſhold diuided the ſpoyle.

13 Though ye haue lien among the pots, yet ſhall ye be as the wings of a doue: that is couered with ſiluer wings, and her feathers like gold.

14 When the Almighty ſcattered Kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods Hill: euen an hie hill as the hill of Baſan.

16 Why hop ye ſo ye hie hils? this is Gods Hill, in the which it pleaſeth him to dwell: yea the Lord will abide in it for euer.

17 The charets of God are twentie thouſand, euen thouſands of Angels: and the Lord is among

them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, & receiued gifts for mẽ: yea, euen for thine enemies, ỹ the Lord God might dwell among them.

19 Praised be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednes.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

23 That thy foot may bee dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing w̃ the timbrels.

26 Giue thanks, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iuda their councell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Hierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearemen, and multitude of the mighty are scattered abroad among the beasts of the people, (so that they humbly bring pieces of siluer): and when he hath scattered the people that delight in warre.

31 Then

31 Then shall ỹ princes come out of Egypt: the Morians land shal soone stretch out her hands vnto God

32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: lo, he doth sent out his voyce, yea, and that a mighty voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal 69.

SAue me, O GOD: for the waters are come in, euen vnto my soule. Euening prayer.

2 I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throate is drie: my sight faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are mo then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payde them the things that I neuer tooke: God, thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee be cõfounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of them ỹ rebuked thee, are fallen vpon me

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on sackcloth also: & they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

15 Take me out of the mire, that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the waterflood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon mee.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauines: I looked for some to haue pitie on me, but there was no man, neither found I any to cõfort me.

22 They gaue mee gall to eate: and when I was thirsty, they gaue me vineger to drinke.

23 Let their table be made a snare to take themselues withall: & let the things that should haue bin for their wealth, be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and

let

let thy wrathfull displeasure take hold of them.

26 Let their habitation be voyd: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse: thy helpe, O God, shall lift me vp.

31 I will praise the Name of God with a Song: and magnifie it with thanksgiuing.

32 This also shall please the Lord: better then a bullocke that hath hornes and hoofes.

33 The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea and all that mooueth therein.

36 For God will saue Sion, and build the Cities of Juda: that men may dwel there, and haue it in possession.

37 The posterity also of his seruants shall inherite it: and they that loue his Name shall dwel therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion that wish me euil.

3 Let them for their reward be soone brought to shame: that cry ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarying.

In te Domine speraui. Psal 71.

Morning prayer,

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall be alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me

9 For mine enemies speake against me, and they that lay wait for my soule, take their counsaile together, saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

10 Go not farre from me, O God: my God, haste thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speake of thy righthteousnesse and saluation: for I know no end thereof.

14 I will goe forth in the strength of the LORD GOD: and will make mention of thy righteousnes onely.

15 Thou, O GOD, hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnes, O GOD, is very high, and great things are they that thou hast done: O GOD, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refresh me: yea, and broughtest me from the deep of the earth againe.

19 Thou hast brought me to great honour: and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnes, O GOD, playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou Holy one of Israel.

21 My lippes will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered

22 My tongue also shall talke of thy righteousties all the day long: for they are confounded, and brought vnto shame, that seeke to do me euill.

Deus iudicium. Psal. 72.

GIue the King thy Iudgements, O God: and thy righteousnesse vnto the Kings sonne.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousnesse vnto the people.

4 He shall keepe the simple folke by their right: defend the children of the poore, & punish the wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall be also from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The kings of Tharsis and of the yles shall giue presents: the kings of Arabia & Saba shall bring gifts.

11 All kings shall fall downe before him: all Nations shall do him seruice.

12 For he shall deliuer the poore when he cryeth: the needy also and him that hath no helper.

13 He shall be fauourable to the simple and needy: and shall preserue the soules of the poore.

14 He shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and daily shall he be praised.

16 There shall be an heape of corne in the earth hie vpon the hils: his fruit shall shake like Libanus, and shalbe greene in the city, like grasse vpon the earth.

17 His

17 His name shall endure for euer, his name shall remaine vnder the Sunne among the posterities: which shalbe blessed through him, and all the heathen shall perish.

18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed be the Name of his Maiestie for euer: and all the earth shalbe filled with his Maiestie, Amen, Amen.

Quam bonus Israel. Psal. 73.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart. Euening prayer.

2 Neuertheless, my feete were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.

7 Their eyes swell with fatnesse: and they do euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most Highest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.

11 Tush, say they, how should God perceiue it: is there knowledge in the most Highest?

12 Loe these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleansed my heart in vaine, and washed

mine

mine hands in innocencie.

13 All the day long haue I bene punished: and chastened euery morning.

14 Yea, and I had almost said euen as they: but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Until I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou doest set them in slipperie places: and castest them downe, and destroyest them.

18 Oh how suddenly doe they consume: perish and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy works, in the gates of the daughter of Sion.

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke vpon the Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feet, that thou maiest vtterly destroy euery enemy: which hath done euil in thy sanctuary.

5 Thine aduersaries roare in the middes of the Congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowne to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary doe this dishonour: how long shall the enemy blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemie?

13 For God is my King of old: the helpe that is done vpon earth, he doeth it himselfe.

14 Thou didest diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou

15 Thou smotest the heads of Liuiathan in pieces: and gauest him to be meat for the people in the wildernesse.

16 Thou broughtest out fountaines & waters out of the hard rockes: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the eneme hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle doue vnto the multitude of the enemies: and forget not the Congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needy giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal 75.

Morning prayer.

VNto thee, O God, doe we giue thankes: yea, vnto thee doe we giue thankes.

2 Thy Name also is so nigh: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the Iudge: he putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, & the wine is red: it is ful mixt, & he powreth out of ỹ same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Iacob: & praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudæa. Psal. 76.

IN Iurie is God knowen: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bow: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proude are robbed, they haue slept their sleepe: and all the men whose hands were mighty haue found nothing.

6 At thy rebuke, O God of Iacob: both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy praise: and

and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

12 He shall refraine the spirit of Princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry vnto God with my voyce: euen vnto God wil I cry with my voice, & he shal hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is vered I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to bee gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I said, It is mine owne infirmity: but I will remẽber the yeres of the right hand of ỹ most highest.

11 I will remember the workes of the Lord: and call to minde thy wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God is holy: who is so great a God as our God?

14 Thou

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters saw thee, O GOD, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds powred out water, the ayre thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightenings shone vpon the ground, the earth was mooued, and shooke withall.

19 Thy way is in the sea, and thy pathes in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populo. Psal 78.

HEare my Law, O my people: encline your eares vnto the wordes of my mouth. Euening prayer.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and knowen: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull workes that he hath done.

5 He made a couenant with Iacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in GOD: and

not

not to forget the workes of God, but to keepe his Commandements.

9 And not to bee as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carrying bowes, turned themselues backe in the day of battell.

11 They kept not the couenant of God: and would not walke in his Law.

12 But forgat what he had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the Sea, and let them goe thorow: he made the waters to stand on a heape.

15 In the day time also hee led them with a cloud: and all the night through with a light of fire.

16 He claue the hard rockes in the wildernesse: and gaue them drinke thereof, as it had bene out of the great depth.

17 Hee brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shal God prepare a table in the wildernesse?

21 He smote the stony rocke indeed, that the water gushed out, and the streams flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, he was wroth: so

the

the fire was kindled in Jacob, and there came vp heauy displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commanded the clouds aboue: and opened the doores of heauen.

25 He rained downe Manna also vpon them for to eate: and gaue them food from heauen.

26 So man did eate Angels food: for he sent them meate enough.

27 He caused the East wind to blow vnder heauen: and through his power he brought in the South-west winde.

28 Hee rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heauy wrath of God came vpon them, and slewe the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred, that GOD was their strength: and that the hie God was their redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither

ther continued they stedfast in his couenant.

38 But he was so mercifull that he forgaue their misdeeds: and destroyed them not.

39 Yea many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernes: and grieued him in the desert.

42 They turned backe and tempted God: and moued the holy One in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the Catterpiller: and their labour vnto the Grashopper.

48 He destroied their vines with hailestones: and their Mulberie trees with the frost.

49 He smote their Cattell also with hailestones: and their flockes with hote thunderbolts.

50 He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euil angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth like

like sheep: & caried thē in the wildernes like a flocke.

54 Hee brought them out safely that they should not feare: & ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuarie: euen to his mountaine which he purchased with his right hand.

56 Hee cast out the heathen also before them: caused their land to be diuided among them for an heritage, & made ỹ tribes of Israel to dwel in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backes, & fell away like their forefathers: starting aside like a broken bow.

59 For they grieued him with their hil altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: & tooke sore displeasure at Israel.

61 So that he forsooke the tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuity: and their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maidens were not giuen in marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda; euen the hill of Sion, which he loued.

70 And there he builded his temple on high: and laid the foundation of it like the ground which hee hath made continually.

71 He chose Dauid also his seruant: and tooke him away from the sheepfolds.

72 As hee was following the Ewes great with yong ones, he tooke him: that he might feed Jacob his people, and Israel his inheritance.

73 So hee fed them with a faithfull & true heart: and ruled them prudently with all his power.

Deus venerunt. Psal. 79.

Morning prayer.

O God the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Jerusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto the fowles of the aire: and the flesh of thy saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Jerusalem: & there was no man to bury them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord how long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and laid waste his dwelling place.

8 O remember not our old sinnes, but haue mercy vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God of our saluation, for the glorie of thy name: O deliuer vs, and be mercifull vnto our sinnes for thy names sake.

10 Wherefore

10 Wherefore doe the Heathen say, Where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon ỹ heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

14 So we that be thy people, & sheepe of thy pasture, shall giue thee thankes for euer: & wil alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou Shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnes of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a Vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken root, it filled the land.

10 The hils were couered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the Riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke of her grapes.

13 The wilde Boze out of the wood doeth root it vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold and visit this Vine.

15 And the place of the Vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon ỹ man of thy right hand: and vpon the sonne of man, whom thou madest so strong for thy owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shalbe whole.

Exultate Deo. Psal. 81.

SIng we merily vnto God our strength: make a cheerefull noise vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe, with the Lute.

3 Blow vp the Trumpet in the new moone: euen in the time appointed, & vpon our solemne feast day.

4 For this was made a statute for Israel: and a Law of the God of Jacob.

5 This he ordeined in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deliuered

uered thee: and heard thee, what time as the stoꝛme fell vpon thee.

8 I pꝛooued thee also: at the waters of strife.

9 Heare, O my people, and I will allure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou woꝛship any other god.

11 I am the LORD thy God which bꝛought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: foꝛ if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The hearts of the Lord should haue beene found lyars: but their time should haue endured foꝛ euer.

17 He should haue fed them also with the finest wheat floure: and with hony out of the stonie rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOD standeth in the congregation of pꝛinces: he is a iudge among Gods. Euening prayer.

2 How long will yee giue wꝛong iudgement: and accept the persons of the vngodly?

3 Defend the pooꝛe and Fatherlesse: see that such as be in need and necessitie haue right.

4 Deliuer the outcast and pooꝛe: saue them from the hand of the vngodly.

5 They will not be learned noꝛ vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.

6 I haue said, Ye are gods: and ye all are children of the most highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O GOD and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis? Psal. 83.

HOlde not thy tongue, O GOD, keepe not still silence: refraine not thy selfe, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue said, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites and the Ismaelites: the Moabites, and the Hagarenes.

7 Gebal and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But do thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose Name is Iehouah:) art onely ỹ most highest ouer all the earth.

Quam dilecta! Psal. 84.

O How amiable are thy dwellings: thou Lord of hostes.

2 My soule hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her yong: euen thy Altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going thorow the vale of misery, vse it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hosts, heare my prayer: hearken, O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine Anointed.

10 For one day in thy Courts: is better then a thousand.

11 I had rather be a doore-keeper in the House of my

my God: then to dwell in the tents of vngodlines.

12 For the LORD GOD is a light and defence: the Lord will giue grace and worship, and no good thing shall he with-hold from them that liue a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal 85.

LORD, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and trueth are met together: righteousnesse and peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnes hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnes shall goe before him: and he shall direct his going in the way.

Inclina

Inclina Domine. Psal. 86.

BOw downe thine eare, O Lord, and heare me: for I am poore and in misery. Morning prayer.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble, I wil call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee, (O Lord:) there is not one that can doe as thou doest.

9 All Nations whom thou hast made, shall come and worship thee, O Lord: and shal glorifie thy Name.

10 For thou art great, & doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou, O Lord God, art full of cõpassion and mercy: long suffring, plenteous in goodnes & trueth.

16 O turne thee then vnto me, and haue mercie vpon

vpon me: giue thy strength vnto thy seruant, & helpe the sonne of thine handmayd.

17 Shew some good token vpon me for good, that they which hate me may see it, & be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are spoken of thee: thou Citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistims also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shall be reported, that hee was borne in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and Trumpetters shall be rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cried day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast layd me in the lowest pit: in a place of darkenes, and in the deepe.

6 Thine

6 Thine indignation lyeth hard vpon me: and thou hast vered me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get foorth.

9 My sight faileth for very trouble: Lord I haue called dayly vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulnes in destruction?

12 Shall thy wonderous works be knowen in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and earely shall my prayer come before thee.

14 Lord why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: euen from my youth vp thy terrors haue I suffered with a troubled mind.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me dayly like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Euening prayer.

MY song shalbe alway of the louing kindnes of the Lord: with my mouth wil I euer be shewing thy truth, from one generation to another.

2 For I haue said, mercy shalbe set vp for euer: thy truth shalt thou establish in the heauens

3 I

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seed will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord the very heauens shall praise thy wonderous workes: and thy truth in the Congregation of the Saints.

6 For who is he among the clouds: that shall be compared vnto the Lord?

7 And what is he among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy truth, most mighty Lord, is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shal reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnes and equity is the habitation of thy seate: mercy and trueth shall goe before thy face.

16 Blessed is the people, O Lord, that can reioyce in thee, they shal walke in ỹ light of thy countenance.

17 Their delight shalbe daily in thy name: and in thy righteousnes shall they make their boast.

18 For thou art the glory of their strength: and in thy

thy louing kindnes thou shalt lift vp our hornes.

19 For the Lords is our defence: the holy One of Israel is our king.

20 Thou spakest sometime in visions vnto thy Saints, & saidest: I haue laid help vpon one that is mighty, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oile haue I anointed him.

22 My hand shall hold him fast: and my arme shal strengthen him.

23 The enemy shall not be able to do him violence: the sonne of wickednes shall not hurt him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My truth also and my mercy shalbe with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shal call me, Thou art my Father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercy will I keepe for him for euermore: and my couenant shall stand fast with him.

30 His seed also will I make to endure for euer: and his throne as the daies of heauen.

31 But if his children forsake my law: and walke not in my iudgements.

32 If they breake my Statutes, and keep not my commandements: I will visite their offences with the rod and their sinne with scourges.

33 Neuertheles, my louing kindnes will I not vtterly take from him: nor suffer my truth to faile.

34 My couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworn once by

by my holinesse that I will not faile Dauid.

35 His seed shall indure for euer: and his seate is like as the sunne before me.

36 He shall stand fast for euermore as the Moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by, spoile him: and he is become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortned: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe? for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liueth, and shall not see death? shal he deliuer his soule from the hand of hel?

48 Lord, where are thy olde louing kindnesses: which thou sware vnto Dauid in thy trueth?

49 Remember Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footesteps of thine anointed: praysed be the Lord for euermore. Amen, Amen.

Domine,

Domine, refugium. Pſal. 90.

LOrd, thou haſt bene our refuge: from one generation to another. Morning prayer.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlaſting, and world without ende.

3 Thou turneſt man to deſtruction: againe thou ſayeſt, Come againe ye children of men.

4 For a thouſand yeeres in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 Aſſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſuddenly like the graſſe.

6 In the morning it is greene, & groweth vp: but in the euening it is cut downe, dried vp, & withered.

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathfull indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſinnes in the ſight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeres to an end, as it were a tale that is told.

10 The dayes of our age are threeſcore yeeres and ten, and though men be ſo ſtrong that they come to foureſcore yeres: yet is their ſtrength then but labour and ſorrow, ſo ſoone paſſeth it away, & we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a mã feareth, ſo is thy diſpleaſure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wiſedome.

13 Turne thee againe, (O Lord) at the laſt: and be gracious vnto thy ſeruants.

14 O ſatiſfie vs with thy mercy, and that ſoone: ſo ſhall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe, now after the time that

thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadowe of the Almighty.

2 I will say vnto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shalbe thy shield and buckler.

5 Thou shalt not bee afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkenesse: nor for the sickenesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, & ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou beholde: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine houle of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt go vpon the Lion & Adder: the yong

Lion

Lion and the dragon shalt thou tread vnder thy feet.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowne my Name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing praises vnto thy Name, O most highest.

2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Vpon an instrument of ten strings, and vpon the Lute: vpon a lowd instrument, and vpon the Harpe.

4 For thou Lord hast made me glad through thy workes: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednes do flourish: then shall they be destroyed for euer, but thou Lord art the most hiest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shalbe exalted like the horne of an Vnicorne: for I am anointed with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparel, and girded himselfe with strength.

2 He hath made the round world so sure: that it cannot be moued.

3 Euer since the world began, hath thy seat bene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voice: the floods lift vp their waues.

5 The waues of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

6 Thy testimonies, O Lord are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God to whom vengeance belongeth: thou God to whō vengeance belongeth, shew thy selfe.

2 Arise thou Iudge of the world: and reward the proud after their deseruing.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shall all wicked doers speake so disdainfully: and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye vnwise among the people: O ye fooles, when will ye vnderstand?

9 Hee that planted the eare shall he not heare: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest, (O Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersity: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forsake his inheritance.

15 Vntill righteousnesse turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who will rise vp with mee against the wicked: or who will take my part against the euill doers?

17 If the Lord had not helped mee: it had not failed but my soule had bene put to silence.

18 But when I sayd, My foote hath slipped; thy mercy (O Lord) held me vp.

19 In the multitude of sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednesse: which inagineth mischiefe as a law.

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednes, and

destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite exultemus. Psal. 95.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

2 Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hand are all the corners of the earth: and the strength of the hils is his also.

5 The Sea is his, and he made it: and his hands prepared the dry land.

6 O come, let vs worship, and fall downe: and kneele before the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: prooued mee, and saw my workes.

10 Forty yeeres long was I grieued with this generation, and said: it is a people that doe erre in their hearts, for they haue not known my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a New song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: bee telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great and cannot worthily be praised: he is more to be feared then all gods.

5 As for the gods of the Heathen, they be but Idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord, (O ye kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his Courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the Heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot be mooued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.

12 Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the yles may be glad thereof.

2 Clouds and darknesse are round about him: Righteousnesse and Iudgement are the habitation of his Seat.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it and was afraid.

5 The hils melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth,

6 The heauens haue declared his righteousnes: and all the people haue seene his glory.

7 Confounded be all they that worship carued Images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad, because of thy Iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord, see that ye hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord ye righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Psal 98.

Euening prayer.

O Sing vnto the Lord a new song: for he hath done marueilous things.

2 With his owne right hand, and with his holy Arme: hath he gotten himselfe the victory.

3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 Hee hath remembred his mercie and trueth toward the house of Israel: & all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: Sing, reioyce, and giue thankes.

6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thanksgiuing.

7 With Trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

8 Let

8 Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equity.

Dominus regnauit. Psal. 99.

THe Lord is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shal giue thankes vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnes in Iacob.

5 O magnifie the Lord our God: and fall downe before his footstoole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God: and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

O Be ioyfull in the Lord (all ye lands:) serue the Lord with gladnesse, and come before his presence with a song.

2 Be

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O Goe your way into his gates with thanksgiuing, and into his Courts with praise: be thankfull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall be of Mercy and Iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shall be my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lyes shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may root out all wicked doers from the City of the Lord.

Domine

Domine exaudi. Psal. 102.

HEare my prayer, O Lord: and let my crying come vnto thee. Morning prayer.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the houle top.

8 Mine enemies reuile me all the day long: & they that are mad vpō me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou, (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiesty.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall bee written for those that come after: and ỹ people which shalbe borne, shall praise the Lord.

19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuity: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortened my dayes.

24 But I said, O my God, take me not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doeth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which

4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee yong and lusty as an Eagle.

6 The Lord executeth righteousnesse and Judgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord merciful vnto them that feare him.

14 For he knoweth whereof we be made: hee remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a flowre of the field.

16 For alloone as the wind goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer vpon them that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his, ye that excell

cell in strength: ye that fulfill his Commandement, and hearken vnto the voyce of his words.

21 O praise the Lord, all ye his hosts: ye seruants of his that doe his pleasure.

22 O speake good of the Lord, all ye workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal 104.

Euening prayer.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with Maiestie and honour.

2 Thou deckest thy selfe with light as it were with a garment: & spreadest out the heauens like a curtain.

3 Which layeth the beames of his chamber in the waters: and maketh the clouds his charet, and walketh vpon the wings of the wind.

4 He maketh his Angels Spirits: and his ministers a flaming fire.

5 He layd the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hils, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shal not passe: neither turne againe to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hils.

11 All beasts of the field drinke thereof: and the wilde Asses quench their thirst.

12 Besides them shall the foules of the aire haue their habitation: and sing among the branches.

13 He

13 He watereth the hils from aboue: the earth is filled with the fruit of thy worckes.

14 He bringeth foorth grasse for the cattell: and greene herbe for the vse of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Storke.

18 The high hils are a refuge for the wilde goats: and so are the stony rocks for the conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darknes that it might be night: wherein all the beasts of the forrest doe moue.

21 The Lions roaring after their prey: doe seeke their meat at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth foorth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy worckes: in wisdome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide Sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships, & there is that Liuiathan: whom thou hast made to take his pastime therein.

27 These wait all vpon thee: that thou mayest giue them meat in due season.

28 When thou giuest it them, they gather it: and

when

when thou openest thy hand, they are filled w good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Maiesty of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hils, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lord, and call vpon his Name: tell the people what things hee hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous workes that he hath done: his wonders, & the iudgements of his mouth.

6 O ye seed of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bin alway mindful of his couenant and promise: that he made to a thousand generations.

9 Euen

9 Euen the Couenant that he made with Abra-
ham: and the oath that he ſware vnto Iſahac.
10 And appointed the ſame vnto Jacob for a Law:
and to Iſrael for an euerlaſting teſtament.
11 Saying, Vnto thee will I giue the land of Cha-
naan: the lot of your inheritance.
12 When there were yet but a few of them: and
they ſtrangers in the land.
13 What time as they went from one Nation to
another: from one kingdome to another people.
14 He ſuffered no man to doe them wrong: but re-
proued euen Kings for their ſakes.
15 Touch not mine Anointed: and doe my Pro-
phets no harme.
16 Moreouer he called for a dearth vpon the land:
and deſtroyed all the prouiſion of bread.
17 But he had ſent a man before them: euen Jo-
ſeph which was ſold to be a bond ſeruant.
18 Whoſe feet they hurt in the ſtocks: the yron en-
tred into his ſoule.
19 Vntil the time came that his cauſe was knowne:
the word of the Lord tried him.
20 The King ſent and deliuered him: the Prince of
the people let him goe free.
21 He made him Lord alſo of his houſe: and ruler
of all his ſubſtance.
22 That he might informe his Princes after his
will: and teach his Senators wiſedome.
23 Iſrael alſo came into Egypt: and Jacob was a
ſtranger in the land of Ham.
24 And he encreaſed his people exceedingly: and
made them ſtronger then their enemies.
25 Whoſe heart turned, ſo that they hated his peo-
ple: and dealt vntruely with his ſeruants.
26 Then ſent he Moſes his ſeruant: and Aaron

whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought foorth frogs: yea, euen in their kings chambers.

31 He spake the word, and there came all maner of flies: and lice in all their quarters.

32 He gaue them haile stones for raine: and flames of fire in their land.

33 He smote their vines also and figtrees: and destroyed the trees that were in their coasts.

34 He spake the word, & the grashoppers came, and caterpillers innumerable: & did eat vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote also the first borne in their land: euen the chiefe of all their strength.

36 He brought them foorth also with siluer & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought Quailes: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ranne in dry places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and

they

they tooke the labours of the people in possession.

44 That they might keepe his Statutes: and obserue his Lawes.

Confitemini Domino. Psal. 106.

GIue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer. Euening prayer.

2 Who can expresse the noble Acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keepe Judgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauour that thou beares vnto thy people: O visite me with thy saluation.

5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnes in remembrance: but were disobedient at the Sea, euen at the Red sea.

8 Neuertheless he helped them for his Names sake: that he might make his power to be knowne.

9 He rebuked the Red sea also, & it was dried vp: so he led them thorow the deepe, as thorow a wildernes.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and sang praise vnto him.

13 But within a while they forgat his works: and would not abide his counsell.

14 But lust came vpon them in the wildernes: and

they tempted God in the desart.

15 And he gaue them their desire: and sent leannesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten Image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voice of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernes.

27 To cast out their seed among the Nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal-Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees, and prayed: and so the plague

plague ceased.

31 And that was counted vnto him for righteousnesse: among all posterities for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that he spake vnaduisedly with his lips.

34 Neither destroyed they the Heathen: as the Lord commanded them.

35 But were mingled among the Heathen: and learned their workes.

36 Insomuch that they worshipped their Idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained w̄ their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hand of the heathen: & they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduersitie: he heard their complaint.

44 He thought vpō his Couenant, & pitied them according to the multitude of his mercies: yea, he made all those that led them away captiue, to pitie them.

45 Deliuer vs, O Lord our God, and gather vs from among the heathen: that we may giue thankes vnto thy holy Name, & make our boast of thy praise.

46 Blessed be the Lord God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

O Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thanks whom the Lord hath redeemed: and deliuered from the hand of the enemy.

3 And gathered them out of the lands, from the East and from the West: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no City to dwell in.

5 Hungry & thirsty: their soule fainted in them.

6 So they cried vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the City where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

9 For he satisfieth the empty soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of death: being fast bound in misery and yron.

11 Because they rebelled against the words of the Lord: & lightly regarded the counsell of the most Hie.

12 Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble:

trouble: he deliuered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death: & brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths dooze.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

22 That they would offer vnto him the sacrifice of Thankesgiuing: and tell out his workes with gladnesse.

23 They that go downe to the sea in ships: and occupy their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are carried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad because they be at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wildernesse: and drieth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe he maketh the wildernesse a standing water: and water springs of a dry ground.

36 And there he setteth the hungry: that they may build them a citie to dwell in.

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe when they are minished & brought low: through oppression, through any plague or trouble.

40 Though he suffer them to be euill intreated through tyrants: & let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of misery: and maketh him houlholds like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shalbe stopped.

43 Who so is wise will ponder these things: & they shall vnderstand the louing kindnesse of the Lord.

Paratum

Paratum cor meum. Psal. 108.

O God, my heart is ready, my heart is ready: I will sing and giue praise with the best member that I haue. Euening prayer.

2 Awake thou Lute and Harpe: I my selfe will awake right earely.

3 I will giue thanks vnto thee, O Lord, among the people: I will sing praises vnto thee among the Nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the clouds.

5 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 GOD hath spoken in his Holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my Lawgiuer, Moab is my washpot: ouer Edom will I cast out my shooe, vpon the Philistines will I triumph.

10 Who will leade me into the strong Citie: and who will bring me into Edom?

11 Hast thou not forsaken vs, O God: and wilt not thou God, goe forth with our hostes?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shall doe great actes: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOlde not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue ſpoken againſt mee with falſe tongues: they compaſſed me about alſo with wordes of hatred, and fought againſt me without a cauſe.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my ſelfe vnto prayer.

4 Thus haue they rewarded mee euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Sathan ſtand at his right hand.

6 When ſentence is giuen vpon him, let him be condemned: and let his prayer be turned into ſinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherleſſe: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them ſeeke it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath: and let the ſtranger ſpoyle his labour.

11 Let there be no man to pity him: nor to haue compaſſion vpon his fatherleſſe children.

12 Let his poſterity be deſtroyed: and in the next generation let his name be cleane put out.

13 Let the wickednes of his fathers be had in remembrance in the ſight of the Lord: and let not the ſinne of his mother be done away.

14 Let them alway be before the Lord: that he may roote out the memoriall of them from off the earth.

15 And that becauſe his mind was not to do good: but perſecuted the poore helpleſſe man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen vnto him: he loued not bleſſing, therefore ſhall it be farre

farre from him.

17 He clothed himselfe with cursing like as with a raiment: and it shall come into his bowels like water, and like oile into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he alway is girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with me, O Lord God, according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: Oh saue me according to thy mercy.

26 And they shal know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion, as with a cloake.

29 As for me, I will giue great thankes vnto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit

Dixit Dominus. Psal. 110.

Morning prayer.



THe Lord said vnto my Lord: Sit thou on my right hand, vntil I make thine enemies thy footstoole.

2 The Lord shal send the rod of thy power out of Sion: be thou ruler euen in the middest among thine enemies.

3 In the day of thy trouble shall the people offer thee free-will offrings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord sware and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

6 He shall iudge among the Heather, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I will giue thanks vnto the Lord w my whole heart: secretly among the faithful, & in the Congregation.

2 The works of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousnes endureth for euer.

4 The mercifull, and gracious Lord hath so done his marueilous works: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 He hath shewed his people the power of his works: that he may giue them the heritage of the heathen.

7 The works of his hands are veritie and Iudgement:

ment: all his Commandements are true.

8 They stand fast for euer and euer: and are done in trueth and equity.

9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darknesse: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be moued: and the righteous shall be had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

9 He hath dispersed abroad and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, ye seruants: O praise the Name of the Lord.

2 Blessed

2 Blessed be the Name of the Lord: from this time forth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The LORD is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our GOD, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and liftеth the poore out of the mire.

7 That he may set him with the Princes: euen with the Princes of his people.

8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Jacob from among strange people.

2 Juda was his Sanctuary: and Israel his dominion.

3 The Sea saw that, and fled: Jordan was driuen backe.

4 The mountaines skipped like Rammes: and the little hilles like young sheepe.

5 What aileth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driuen backe?

6 Ye mountaines, that ye skipped like Rams: and ye little hils like young sheepe.

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and for

for thy Truethes sake.

2 Wherefore shall the Heathen say: Where is now their God?

3 As for our God he is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes, and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not: feete haue they, and walke not: neither speake they through their throat.

8 They that make them are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath bene mindfull of vs, and hee shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

13 He shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But

18 But we will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hell gat hold vpon me.

4 I shall finde trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord, I beseech thee deliuer my soule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in misery, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, & my feet from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I speake, but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.

14 Behold, O Lord, how that I am thy seruant: I am thy seruant, and the sonne of thine handmayd, thou hast broken my bondes in sunder.

15 I

15 I will offer to thee the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.

16 I wil pay my vowes vnto the Lord in the sight of all his people: in ỹ courts of the Lords house, euen in the mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all ye Nations.

2 For his mercifull kindnesse is euer more and more towards vs: and the Trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that hee is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doth vnto me.

7 The Lord taketh my part with them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in, I say, on euery side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voice of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preheminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die, but liue: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of righteousnesse: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperity.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde

binde the sacrifice with cordes, yea, euen vnto the hornes of the Altar.

28 Thou art my God, & I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psal 119.

BLessed are all those that are vndefiled in the way: and walke in the Law of the Lord. Euening prayer.

2 Blessed are they that keepe his testimonies: and seeke him with their whole heart.

3 For they which doe no wickednes: walke in his wayes.

4 Thou hast charged: that wee shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not be confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfained heart: when I shall haue learned the Iudgements of thy righteousnesse.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy Statutes.

5 With my lips haue I bene telling: of all the Iudgements of thy mouth.

6 I haue had as great delight in the way of thy Testimonies: as in all maner of riches.

7 I wil talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shalbe in thy Statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy Iudgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from me shame and rebuke: for I haue kept thy Testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counsailers.

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy Statutes.

3 Make me to vnderstand the way of thy commandements: & so shall I talke of thy wonderous workes.

4 My soule melteth away for very heauinesse: comfort thou me according to thy word.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of trueth: and thy iudge-

ments

ments haue I layd before me.

7 I haue sticken vnto thy testimones: O Lord confound me not.

8 I will runne the way of thy Commandements: when thou hast set my heart at liberty.

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keepe it vnto the end. Morning prayer.

2 Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy Commandements: for therein is my desire.

4 Encline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy Judgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lord: euen thy saluation, according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy Judgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy Commandements.

6 I will speake of thy testimonies also euen before

Kings: and will not be ashamed.

7 And my delight shalbe in thy Commandements: which I haue loued.

8 My hands also wil I lift vp vnto thy Commandements, which I haue loued: and my studie shall be in thy Statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant as cõcerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had me exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting Iudgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O LORD, is full of thy mercy: O teach me thy Statutes.

Bonitatem fecisti.

O LORD, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne me true vnderstanding and knowledge: for I haue beleeued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach me thy Statutes.

5 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath beene in thy Law.

7 It is good for me that I haue bene in trouble: that I may learne thy Statutes.

8 The law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue made me, and fashioned me: O giue me vnderstanding that I may learne thy Commandements. Euening prayer.

2 They that feare thee, will be glad when they see me: because I haue put my trust in thy word.

3 I know, O LORD, that thy Iudgments are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort:

according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy Commandements.

7 Let such as feare thee and haue knowne thy testimonies: be turned vnto me.

8 O let my heart be sound in thy Statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottell in the smoke: yet do I not forget thy Statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forsooke not thy Commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the Testimonies of thy mouth.

In æternum Domine.

O Lord, thy word endureth: for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bin in thy Law: I should haue

haue perished in my trouble.

5 I will neuer forget thy Commandements: for with them thou hast quickened me.

6 I am thine, O saue me: for I haue sought thy Commandements.

7 The vngodly layd wait for me, to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

LORD, what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy Cõmandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy Testimonies are my study.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feet from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy Judgements: for thou teachest me.

7 O how sweet are thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy Commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

THY word is a lanterne vnto my feete: and a light vnto my paths. Morning prayer.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous Judgements.

3 I am troubled aboue measure: quicken me, O Lord, according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy Judgements.

5 My

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for me: but yet I swarued not from thy Commandements.

7 Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of mine heart.

8 I haue applied my heart to fulfill thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keepe the commandements of my God.

4 O stablish me according to thy word, that I may liue: and let me not be disappointed of my hope.

5 Hold thou me vp, and I shall be safe: yea, my delight shall be euer in thy statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy Testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy Iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according to thy louing mercy: and teach me thy Statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious stone.

8 Therefore holde I strait all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy Testimonies are wonderfull: therefore doth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O looke thou vpon me, and be merciful vnto me: as thou vsest to do vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men: and so shall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy Iudgement.

2 Thy testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed mie: because mine enemies haue forgotten thy words.

4 Thy word is tried to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet doe I not forget

forget thy Commandements.

6 Thy righteoulnes is an euerlasting righteoulneſſe: and thy Law is the trueth.

7 Trouble and heauineſſe haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteoulneſſe of thy teſtimonies is euerlaſting: O grant me vnderſtanding and I ſhall liue.

Clamaui in toto corde meo.

Euening prayer.

I Call with my whole heart: heare me, O Lord, I will keepe thy Statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I ſhall keepe thy Teſtimonies.

3 Earely in the morning doe I cry vnto thee: for in thy word is my truſt.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voice, O Lord, according vnto thy louing kindnes: quicke me according as thou art wont.

6 They draw nigh that of malice perſecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandements are true.

8 As concerning thy teſtimonies, I haue knowne long ſince: that thou haſt grounded them for euer.

Vide humilitatem.

O Conſider mine aduerſity, and deliuer me: for I doe not forget thy Law.

2 Auenge thou my cauſe and deliuer me: quicken me according to thy word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken mee as thou art wont.

5 Many there are that trouble me, and perſecute me: yet doe I not ſwarue from thy teſtimonies.

6 It

6 It grieueth me when I see the transgressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken me according to thy louing kindnesse.

8 Thy word is true from euerlasting: all the iudgments of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous Iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 Oh let my soule liue, and it shall praise thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheepe ꝑ is lost: oh seeke thy seruant, for I do not forget thy commandements.

Ad Dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall be giuen or done vnto thee thou false tongue: euen mighty and sharpe arrowes, with hote burning coales.

4 Woe is me, that I am constrained to dwel with Mesech: and to haue my habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuaui oculos. Psal 121.

I Will lift vp mine eyes vnto the hils: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foot to be mooued: and he that keepeth thee will not sleepe.

4 Behold, he that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule. 8 The

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Lętatus sum. Psal. 122.

I was glad when they said vnto me: we will goe into the house of the Lord.

2 Our feet shal stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a City: that is at vnitie in it selfe.

4 For thither the Tribes goe vp, euen the Tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the seate of Iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnes within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seeke to do thee good.

Ad te leuaui oculos. Psal. 123.

VNto thee lift I vp mine eies: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eies of a maiden vnto the hand of her mistresse: euen so our eyes wait vpon the Lord our God, vntil he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornfull reproofe of the wealthy: & with the despitefulnes of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not beene on our side, (now may Israel say:) if the Lord himselfe had not beene

on

on our side, when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: & the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a praye vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and wee are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shalbe euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: least the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne back vnto their owne wickednes: the Lord shall lead them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

Euening prayer.

WHen the Lord turned againe the captiuity of Sion: then were we like vnto them ꝑ dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the heathen: the Lord hath

hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the City: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp earely, and so late take rest, and eat the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Giant: euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: vpon the wals of thine house.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bleſſe thee: that thou ſhalt ſee Hieruſalem in proſperity all thy life long.

7 Yea, that thou ſhalt ſee thy childrens childrẽ: and peace vpon Iſrael.

Sæpe expugnauerunt. Pſal. 129.

MAny a time haue they fought againſt me from my youth vp: may Iſrael now ſay.

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed againſt me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the ſnares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the graſſe growing vpon the houſe tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the ſheaues, his boſome.

8 So that they which goe by, ſay not ſo much as the Lord proſper you: we wiſh you good lucke in the Name of the Lord.

De profundis. Pſal. 130.

OVt of the deepe haue I called vnto thee, O Lord: Lord heare my voyce.

2 Oh let thine eares conſider well: the voice of my complaint.

3 If thou Lord wilt be extreeme to marke what is done amiſſe: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I looked for the Lord, my ſoule doeth waite for him: in his word is my truſt.

6 My ſoule fleeth vnto the Lord: before the morning

ning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: & with him is plenteous redemption.

8 And he shal redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

LOrd remember Dauid: and all his trouble. Morning prayer.

2 How he sware vnto the Lord: and vowed a vow vnto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine house: nor clime vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Vntill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Loe, we heard of the same at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his footstoole.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousnes: and let thy Saints sing with ioyfulnes.

10 For thy seruant Dauids sake: turne not away the presence of thine Anointed.

11 The Lord hath made a faithfull oath vnto Dauid: and he shall not shrinke from it.

12 Of the fruit of thy body shall I set vpon thy seat.

13 If thy children wil keepe my Couenant and my testimonies that I shall learne them: their children also shall sit vpon thy Seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shalbe my rest for euer: here will I dwell, for I haue a delight therein.

16 I will bleſſe her victuals with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine anointed.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnity.

2 It is like the precious ointment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold, now praise the Lord: all ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the Courts of the house of our God.

3 Lift vp your handes in the Sanctuary: and praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lord, laud ye the name of the Lord: praise it, O ye seruants of the Lord.

2 Yee that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his name, for it is louely.

4 For why? the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, & in all deepe places.

7 He bringeth foorth the clouds from the ends of the world: and sendeth foorth lightnings with the raine, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou Land of Egypt: vpon Pharao and all his seruants.

10 Hee smote diuers nations: and slew mighty Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Canaan.

12 And gaue their land to bee an heritage: euen an heritage vnto Israel his people.

13 Thy name, O Lord, endureth for euer: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will auenge his people: and bee gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal 136.

Euening prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all Gods: for his mercy endureth for euer.

3 O thanke the Lord of all Lords: for his mercy endureth for euer.

4 Which onely doth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the stars to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With

12 With a mighty hand and stretched out arme: for his mercy endureth for euer.

13 Which diuided the red Sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe thorow the middest of it: for his mercy endureth for euer.

15 But as for Pharao and his host, he ouerthrew them in the read Sea: for his mercy endureth for euer.

16 Which led his people thorow the wildernesse: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all flesh: for his mercy endureth for euer.

26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

27 O giue thanks vnto the Lord of Lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate downe & wept: when we remembred thee, O Sion.

2 As for our harpes, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melody in our heauinesse: sing vs one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thanks vnto thee, O Lord with my whole heart: euē before ỹ Gods will I sing praise vnto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest me: and induedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though ỹ Lord be hie, yet hath he respect vnto the lowly: as for ỹ proud, he beholdeth thē a farre off.

7 Though

7 Though I walke in the mids of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnesse toward me: yea, thy mercy, O Lord, endureth for euer, dispise not then the works of thine owne hands.

Domine, probasti. Psal. 139.

O Lord thou hast searched me out, and knowen mee: thou knowest my downe sitting, and mine vprising, & vnderstandest my thoughts long before. Morning prayer.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I go then from thy spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peraduenture the darkenesse shall couer me: then shall my night be turned to day.

11 Yea the darkenesse is no darkenesse with thee, but the night is as cleere as the day: the darkenesse and light to thee are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: & in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsailes vnto me, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye blood thirsty men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: & am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and lead me in the way euerlasting.

Eripe me domine. Psal 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poison is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserue me from the wicked men, which are purposed to ouerthrow my goings.

5 The

5 The proud haue laid a snare for me, and spread a net abroad with cords: yea, & set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about.

10 Let hot burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shal hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrd, I call vpon thee, hast thee vnto me: and consider my voyce when I cry vnto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting vp of my hands be an Euening sacrifice.

3 Set a watch, O Lord, before my mouth: and keepe the doore of my lips.

4 O let not mine heart be inclined to any euill thing: let not me be occupied in vngodly works, with the men that worke wickednesse, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges be ouerthrown in stony places: that they may heare my words, for they are sweet.

8 Our bones lye scattered before the pit: like as when one breaketh, & heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare that they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142

Euening prayer.

I Cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherin I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cried vnto thee, O Lord and said: thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt grant me, then shall the righteous resort vnto my company.

Domine

Domine exaudi. Pſal. 143.

HEare my prayer, O Lord, and conſider my deſire: hearken vnto me for thy Trueth and righteouſneſſe ſake.

2 And enter not into iudgement with thy ſeruant: for in thy ſight ſhall no man liuing be iuſtified.

3 For the enemy hath perſecuted my ſoule, he hath ſmitten my life downe to the ground: he hath layd me in the darknes, as the men that haue bene long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe vpon all thy workes: yea, I exerciſe my ſelfe in the workes of thy hands.

6 I ſtretch forth my hands vnto thee: my ſoule gapeth vnto thee, as a thirſty land.

7 Heare me, O Lord, and that ſoone, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindneſſe betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walke in, for I lift vp my ſoule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flie vnto thee to hide me.

10 Teach me to doe the thing that pleaſeth thee, for thou art my God: let thy louing ſpirit leade me forth into the land of righteouſnes.

11 Quicken me, O Lord, for thy Names ſake: and for thy righteouſneſſe ſake bring my ſoule out of trouble.

12 And of thy goodneſſe ſlay mine enemies: and deſtroy all them that vexe my ſoule, for I am thy ſeruant.

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my hands to warre, & my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer: my defender, in whom I trust, which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the son of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoot out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednes.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victory vnto kings: & hast deliuered Dauid thy seruant from the peril of the sword.

11 Saue me, and deliuer me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sonnes may grow vp as the yong plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and plenteous with all maner of store: that our sheepe may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complayning in our streets.

13 Happy

15 Happy are the people ỹ be in such a case: yea blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise and wonderous workes.

6 So that men shall speake of the might of thy marueilous acts: and I will also tell of thy greatnes.

7 The memoriall of thine abundant kindnesse shalbe shewed: and men shall sing of thy righteousnes.

8 The Lord is gracious and mercifull: long suffering, and of great goodnes.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thankes vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightines of thy kingdome: might be knowne vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all wait vpon thee, O Lord: and thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnes.

17 The

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal 146.

PRaise the Lord, O my soule, while I liue, will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in Princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth foorth, he shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall be King for euermore: and throughout all generations.

Laudate

Laudate Dominum. Psal. 147.

O Praise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to be thankfull. Euening prayer.

2 The Lord doeth build vp Hierusalem: and gather together the outcasts of Israel.

3 Hee healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres: and calleth them by their names.

5 Great is the Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing: sing praises vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, & prepareth raine for the earth: and maketh the grasse to grow vpon the mountains, & herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong Rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheat.

15 Hee sendeth forth his Commandement vpon earth: and his word runneth very swiftly.

16 Hee giueth snow like wooll: and scattereth the hoare frosts like ashes.

17 He casteth foorth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 Hee hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in ỹ height.

2 Praise him all ye Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and light.

4 Praise him all ye heauens: and yee waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, he commanded, and they were created.

6 Hee hath made them fast for euer and euer: hee hath giuen them a law which shall not be broken.

7 Prayse the Lord vpon earth: ye dragons and all deepes.

8 Fire and haile, snow and vapours: winde and storme fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all cedars.

10 Beastes and all cattell: wormes and feathered foules.

11 Kings of the earth, and all people: princes and all Iudges of the world.

12 Yong men and maidens, olde men and children praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 He shall exalt the horne of the people, and his Saints

Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their nobles with links of yron.

9 That they may be auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the strings and Pipe.

5 Praise him vpon the well-tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

Certaine godly prayers to be vsed for sundry purposes.

¶ A generall confession of sinnes to be said euery Morning.

OAlmighty God our heauenly Father, I confesse and acknowledge, that I am a miserable and wretched sinner, and haue manifolde waies most grieuously transgressed thy most godly Commandements, through wicked thoughts, vngodly lustes, sinfull words and deeds, committed all my whole life. In sinne am I borne and conceiued, and there is no goodnesse in me, in as much as if thou shouldest enter into thy narrow iudgement with mee, iudging me according vnto the same, I were neuer able to suffer & abide it, but must needs perish and be damned for euer: So little helpe, comfort or succour is there either in me, or in any other creature. Onely this is my comfort, O heauenly Father, that thou diddest not spare thy onely deare beloued Sonne, but diddest giue him vp vnto the most bitter and most vile and slanderous death of the Crosse for me, that he might so pay the ransome of my sinnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euerlasting life. Wherefore through the merit of his most bitter death and passion, and thorow his innocent blood shedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to be gracious and mercifull vnto me, to forgiue and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirme and strengthen me with a right & perfect faith, and to enflame me in loue toward thee & my neighbour, that I may henceforth with a willing & glad heart walke as it becommeth me, in thy most godly Commandements, and so glorifie and praise thee euerlastingly. And also that I may

with

with a free cõscience, & quiet heart in all maner of tentations, afflictions or necessities, and euen in the very pangs of death, cry boldly & merily vnto thee, and say, I beleeue in God the Father almighty maker of heauen and earth, & in Iesus Christ, &c. But, O Lord God heauenly father, to comfort my selfe in affliction & temptation with these articles of ỹ Christian faith, it is not in my power, for faith is thy gift: & forasmuch as thou wilt be praied vnto and called vpon for it, I come vnto thee to pray and beseech thee, both for that and for al other my necessities, euen as thy dearly beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart, I cry and say, Our Father which art in heauen, hallowed be thy Name, &c.

¶ A Prayer to be said in the morning.

O Mercifull Lord God, heauenly Father, I render most high lauds, praise and thanks vnto thee, that thou hast preserued me both this night, & al the times and daies of my life hitherto vnder thy protection, and hast suffred me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life frõ hencefoorth into thy tuition, ruling and gouerning me with thy holy Spirit, that all maner of darknesse, of misbeliefe, infidelity, and of carnall lusts & affections may be vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule thorow a right & perfect faith, and so walk in the light of thy most godly truth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

ALl possible thanks that we are able, we render vnto thee, O Lord Iesus Christ, for ỹ thou hast willed this night past to be prosperous vnto vs: & we beseech thee likewise to prosper al this same day vnto vs

for thy glory, & for the health of our soul, and that thou which art ỹ true light, not knowing any going down, and which art the Sun eternall, giuing life, food, and gladnesse vnto all things, vouchsafe to shine into our minds, that we may not any where stumble to fal into any sinne, but may thorow thy good guiding and conducting come to the life euerlasting. Amen.

O Lord Jesus Christ, which art the true Sun of the world, euermore rising, and neuer going down, which by thy most wholsom appearing & light doest bring forth, preserue, nourish, and refresh al things, as well that are in heauen, as also ỹ are on earth, we beseech thee mercifully and fauorably to shine into our hearts, that the night and darknes of sinnes, and the mists of errors on euery side driuẽ away, thou brightly shining within our hearts, we may al our life space go without stumbling or offence, & may decently and seemly walk as in the day time, being pure and cleane frõ the works of darknes, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and the holy Ghost liuest and reignest for euer and euer. Amen.

O God & Lord Jesus Christ, thou knowest, yea, and hast also taught vs how great the infirmitie and weaknes of man is, & how certain a thing it is that it can do nothing without thy godly help. If man trust in himselfe, it cannot be auoided, but that he must run headlong, and fall into a thousand vndoings and mischiefs. O our Father, haue thou pity and compassion vpon ỹ weaknes of vs thy children, be thou prest and ready to help vs, alwaies shewing thy mercy vpon vs, & prospering whatsoeuer we godly goe about: so that thou giuing vs light, we may see what things are truly good indeed: thou encouraging vs, we may haue an earnest desire to the same: & thou being our guide, we

may

may come where to obtaine them: for we hauing nothing but mistrust in our selues, doe yeeld & cõmit our selues full & whole vnto thee alone, which worketh all things in all creatures, to thy honor & glory. So be it.

¶ A prayer to be said at night going to bed.

O Mercifull Lord God heauenly Father, whither we sleepe or wake, liue or die, we are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care & charge of me, and not to suffer me to perish in the works of darknesse, but to kindle the light of thy countenance in my heart: that thy godly knowledge may dayly increase in me, through a right & pure faith, & that I may alwayes be found to walke & liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour. Amen.

¶ A prayer containing the duty of euery true Christian.

O Most mighty God, mercifull & louing Father, I wretched sinner come vnto thee in ỹ Name of thy dearely beloued Sonne Iesus Christ my only Sauiour and Redeemer: and most humbly beseech thee for his sake to be mercifull vnto me, & to cast all my sinns out of thy sight & remembrance, through the merits of his bloody death and passion. Powre vpon me, O Lord, the holy Spirit of wisdome & grace: Gouerne & lead me by thy holy word, that it may be a lanterne vnto my feet, and a light vnto my steps. Shew thy mercy vpon me, and so lighten the naturall blindnes and darknesse of my heart through thy grace, that I may dayly be renewed by the same spirit & grace: By the which, O Lord, purge ỹ grossenesse of my hearing & vnderstanding, that I may profitably reade, heare and vnderstand thy word & heauenly will, beleeue, & practise the same in my life & conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie & kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble suit of thy seruant, & grant me thy peace all my dayes: graciously pardon mine infirmities, & defend me in all dangers of body, goods & name: but most chiefly my soule against all assaults, temptations, accusations, subtill baits & sleights of that old enemy of mankind Satan that roaring lyong, euer seeking whō he may deuour. And here, O Lord, I prostrate, with most humble mind, craue of thy diuine Maiesty to be mercifull vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden duety beseech thee for his sake, to blesse, saue, & defend, ỹ principall mēber therof, thy seruant our most deare & soueraigne Lord king James, encrease in his Royall heart true faith, godly zeale, & loue of the same: and grant him victory ouer all his enemies, a long prosperous, & honourable life vpon earth, a blessed end, and liue euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honorable Counsellers, & euery other member of this thy Church of England, that they & we in our seueral callings may truly & godly serue thee: Plant in our hearts true feare, & honor of thy Name, obedience to our Prince, & loue to our neighbours: encrease in vs true faith, & religion: Replenish our minds with all goodnesse, and of thy great mercy keepe vs in the same till the end of our liues: Giue vnto vs a godly zeale in prayer, true humility in prosperity, perfect patience in aduersity, and continuall ioy in the holy Ghost.

And lastly, I commend vnto thy fatherly protection all that thou hast giuen me, as wife, children, and seruants: Ayd me, O Lord that I may gouerne, nourish and bring them vp in thy feare and seruice. And for as much as in this world, I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite

infinite number, not only with flesh & blood, but with the deuill, which is the prince of darkenesse, and with wicked men executors of his most damnable will: grant me therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancy against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combat, which during this life I must sustaine, in the end I may attaine to thy heauenly rest, which is prepared for mee and all thine elect, through Christ our Lord and onely Sauiour.

¶ Certaine godly prayers for sundry dayes.

Munday.

ALmighty God, the Father of mercy, and God of all comfort, which onely forgiuest sinne: forgiue vnto vs our sinnes, good Lord, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost wee may haue power and strength hereafter to resist sinne, by our Sauiour and Lord Jesus Christ. Amen.

Tuesday.

O Lord God which despisest not a contrite heart, & forgettest the sinnes & wickednesse of a sinner, in what houre soeuer he doth mourne and lament his old maner of liuing: grant vnto vs, O Lord, true contrition of heart, that we may vehemently despise our sinfull life past, and wholy be conuerted vnto thee, by our Sauiour and Lord Jesus Christ. Amen.

Wednesday.

OMercifull Father, by whose power & strength we may ouercome our enemies both bodily & ghostly grant vnto vs, O Lord, that according to our promise made in our baptisme, we may ouercome the chiefe enemies

nemies of our soule, that is, the desires of the world, the pleasures of the flesh, & the suggestions of the wicked spirit: & so after, lead our liues in holines & righteousnes, that we may serue him in spirit & truth, and that by our Sauiour and Lord Iesus Christ. Amen.

Thursday.

O Almighty and euerlasting God, which not onely giuest euery good and perfect gift, but also encreasest those gifts that thou hast giuen: we most humbly beseech thee, mercifull God, to increase in vs the gift of faith, that we may truly beleeue in thee, and in the promises made vnto vs: and that neither by our negligence, nor infirmity of the flesh, nor by grieuousnes of temptation, neither by the subtill crafts and assaults of the deuill, we be driuen from faith in the blood of our Sauiour and Lord Iesus Christ. Amen.

Friday.

GRant vnto vs, O mercifull God, we most heartily beseech thee, knowledge & true vnderstanding of thy word, that all ignorance expelled, we may know what thy will & pleasure is in all things, and how to doe our duties, and truly to walke in our vocation, & that also we may expresse in our liuing, those things that we doe know, that we be not onely knowers of thy word, good Lord, but also be workers of the same, by our Sauiour and Lord Iesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared euerlasting life to all those that be thy faithfull seruants: grant vnto vs Lord, sure hope of the life euerlasting, that we being in this miserable world, may haue some tast and feeling of it in our hearts, and that not by our deseruing, but by the merits and deseruing of our Sauiour and Lord Iesus Christ. Amen.

O Mercifull God, our only aid, succour, & strength at all times: grant vnto vs, O Lord, that in the time

time of prosperity we be not proud & so forget thee, but that with our whole heart & strength we may cleaue vnto thee, & in the time of aduersity that we fal not into infidelity and desperation, but that al waies with a constant faith we may call for helpe vnto thee. Grant this, O Lord, for our Aduocates sake, and Sauiour Jesus Christ. Amen.

Sunday.

O Almighty and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Grant vnto vs, O Lord, thy holy spirit, that he may beare witnes with our spirit, that we be thy children, & heires of thy kingdome, and that by the operation of this spirit we may kil all carnall lusts, vnlawfull pleasures, concupiscences, euill affections contrary vnto thy wil, by our Sauiour and Lord Jesu Christ. Amen.

A prayer for trust in God.

THe beginning of the fal of man was trust in himselfe. The beginning of the restoring of man was distrust in himselfe, and trust in God. O most gracious & most wise guide, our Sauiour Christ, which doest lead thē the right way to immortal blessednes, which truly & vnfainedly trusting in thee, cōmit themselues to thee: grant vs, that like as we be blind and feeble in deed, so we may take & repute our selues, that we presume not of our selues to see to our selues, but so far to see ỹ al way wee may haue thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, & to commit our selues wholly vnto thee, that thou which only knowest the way, maist lead vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost be glory for euer.

A prayer against worldly carefulnesse.

O Most deare and tender Father, our defender and nourisher, endue vs with thy grace, that we may

cast

nemies of our soule, that is, the desires of the world, the pleasures of the flesh, & the suggestions of the wicked spirit: & so after, lead our liues in holines & righteousnes, that we may serue him in spirit & truth, and that by our Sauiour and Lord Iesus Christ. Amen.

Thursday.

O Almighty and euerlasting God, which not onely giuest euery good and perfect gift, but also encreasest those gifts that thou hast giuen: we most humbly beseech thee, mercifull God, to increase in vs the gift of faith, that we may truly beleeue in thee, and in the promises made vnto vs: and that neither by our negligence, nor infirmity of the flesh, nor by grieuousnes of temptation, neither by the subtill crafts and assaults of the deuill, we be driuen from faith in the blood of our Sauiour and Lord Iesus Christ. Amen.

Friday.

GRant vnto vs, O mercifull God, we most heartily beseech thee, knowledge & true vnderstanding of thy word, that all ignorance expelled, we may know what thy will & pleasure is in all things, and how to doe our duties, and truly to walke in our vocation, & that also we may expresse in our liuing, those things that we doe know, that we be not onely knowers of thy word, good Lord, but also be workers of the same, by our Sauiour and Lord Iesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared euerlasting life to all those that be thy faithfull seruants: grant vnto vs Lord, sure hope of the life euerlasting, that we being in this miserable world, may haue some tast and feeling of it in our hearts, and that not by our deseruing, but by the merits and deseruing of our Sauiour and Lord Iesus Christ. Amen.

O Mercifull God, our only aid, succour, & strength at all times: grant vnto vs, O Lord, that in the time

time of prosperity we be not proud & so forget thee, but that with our whole heart & strength we may cleaue vnto thee, & in the time of aduersity that we fal not into infidelity and desperation, but that al waies with a constant faith we may call for helpe vnto thee. Grant this, O Lord, for our Aduocates sake, and Sauiour Jesus Christ. Amen. Sunday.

O Almighty and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Grant vnto vs, O Lord, thy holy spirit, that he may beare witnes with our spirit, that we be thy children, & heires of thy kingdome, and that by the operation of this spirit we may kil all carnall lusts, vnlawfull pleasures, concupiscences, euill affections contrary vnto thy wil, by our Sauiour and Lord Jesu Christ. Amen.

A prayer for trust in God.

THe beginning of the fal of man was trust in himselfe. The beginning of the restoring of man was distrust in himselfe, and trust in God. O most gracious & most wise guide, our Sauiour Christ, which doest lead thē the right way to immortal blessednes, which truly & vnfainedly trusting in thee, cōmit themselues to thee: grant vs, that like as we be blind and feeble in deed, so we may take & repute our selues, that we presume not of our selues to see to our selues, but so far to see ꝑ al way wee may haue thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, & to commit our selues wholly vnto thee, that thou which only knowest the way, maist lead vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost be glory for euer.

A prayer against worldly carefulnesse.

O Most deare and tender Father, our defender and nourisher, endue vs with thy grace, that we may cast

caſt off the great blindnes of our minds, & carefulnes of worldly things, and may put our whole ſtudy and care in keeping of thy holy law, & that we may labour and trauel for our neceſſities in this life like the birds of the aire, and the lilies of the field, without care. For thou haſt promiſed to be carefull for vs, and haſt commaunded that vpon thee wee ſhould caſt all our care: which liueſt and reigneſt world without end. Amen.

¶ A prayer againſt temptation.

O Lord Jeſus Chriſt, the only ſtay and defence of our mortall ſtate, our only hope, our onely ſaluation, our glory & our triumph, who in the fleſh (which thou haddeſt for our only cauſe taken vpon thee) didſt ſuffer thy ſelfe to be tempted of Satan, and who only and alone of all men, didſt vtterly ouercome and vanquiſh ſin, death, the world, the deuill, and all the kingdome of hell: and whatſoeuer thou haſt ſo ouercommed, for our behooſe it is that thou haſt ouercōmed it, neither hath it bin thy wil to haue any of thy ſeruants to keep battel, or fight with any of ỹ foreſaid euils, but of purpoſe to reward vs wᵗ a crowne of the more glory for it: & to the intent that thou mighteſt likewiſe ouerthrow Sathan in thy members, as thou hadſt before done in thine owᵑ perſon, giue thou (we beſeech thee) vnto vs thy ſoldiers (O Lion moſt victorious of the tribe of Juda) ſtrēgth againſt ỹ roaring lion, which continually wandreth to & fro ſeeking whō he may deuoure. Thou being that ſame ſerpent, ỹ true giuer of health & life, that was nailed on hie vpō a tree, giue vnto vs thy ſilly ones wilines againſt the deceitfull awaiting of the moſt ſubtil ſerpent. Thou being a Lamb as white as ſnow, ỹ vanquiſher of Sathans tyranny, giue vnto vs thy little ſheep the ſtrength and vertue of thy Spirit, that being in our owne ſelues weak and feeble, and in thee ſtrong & valiant, we may withſtand & ouercome

all

all assaults of ỹ deuill, so that our ghostly enemy may not glory on vs, but being conquered through thee, we may giue thanks to thy mercy which neuer leauest them destitute that put their trust in thee, Who liuest and reignest God for euer, without end. Amen.

¶ A prayer for the obtaining of wisedome. Sap. 9.

O God of our fathers, and Lord of mercy, thou that hast made al things with thy word, and ordained man through thy Wisdom, that he should haue dominion ouer ỹ creatures which thou hast made, that he should order the world according to equity and righteousnes, & execute iudgement with a true heart: giue me Wisdome, which is euer about thy seate, & put me not out from among thy children: for I thy seruant & sonne of thine handmaid, am a feeble person, of short time, & too yong to the vnderstanding of thy Iudgement & lawes: yea, though a man be neuer so perfect among the children of men, yet if thy wisdome be not with him, he shalbe nothing worth: Oh send thy Wisdom out of thy holy heauens, & from the throne of thy maiesty that she may be with me, and labour with me that I may know what is acceptable in thy sight, for she knoweth & vnderstandeth all things, & she shal conduct me right soberly in thy works, & preserue me in her power, so shall my works be acceptable. Amen.

¶ A prayer necessary for all men.

O Merciful God I a wretched sinner reknowledge my self bound to keep thy holy commandements, but yet vnable to performe them, & to be accepted for iust, without ỹ righteousnes of Iesus Christ thy only son, who hath perfectly fulfilled thy law, to iustifie all men that beleeue & trust in him. Therfore grant me grace I beseech thee, to be occupied in doing of good works, which thou commandest in holy scripture, all the daies of my life, to thy glory, & yet to trust onely in thy

thy mercy, & in Christs merits to be purged from my sins, & not in my good works, be they neuer so many. Giue me grace to loue thy word feruently, to search the scriptures diligently, to read them humbly, to vnderstand them truly, to liue after them effectually. Order my life so, O Lord, ỳ it may be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things ỳ please thee, be they neuer so contrary to my desires. Teach me so to pray, that my petitiõs may be graciously heard of thee. Keepe me vpright among diuersities of opinions & iudgements in the world, that I neuer swarue from thy truth taught in holy scripture. In prosperity, O Lord, saue me, that I war not proud. In aduersity helpe mẽ, that I neither despaire nor blaspheme thy holy name, but taking it patiẽtly, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailty, I beseech thee to worke true repentance in my heart, that I may be sory without desperation, trust in thy mercy without presumption, ỳ I may amend my life, & become truly religious without hypocrisie, lowly in heart without fainting, faithfull and trusty without deceit, merry without lightnes, sad without mistrust, sober without slothfulnes, contẽt with mine owne without couetousnes, to tell my neighbour his faults charitably wout dissimulation, to instruct my houshold in thy lawes truly, to obey our King & al gouernours vnder him vnfainedly, to receiue all lawes and common ordinãces (which disagree not from thy holy word) obediently, to pay euery man that which I owe vnto him truly, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord grant me this to doe, for the glory of thy holy Name.

¶ A prayer

¶ A prayer for patience in trouble.

HOw hast thou (O Lord) humbled and pluched me downe? I dare now vnneathys make my prayers vnto thee, for thou art angry with me, but not without my deseruing. Certainly I haue sinned, Lord, I confesse it, I will not deny it: but oh my God, pardon my trespasses, release my debts, render now thy grace again vnto me, stop my woūds, for I am al to plagued and beaten, yet Lord, this notwithstanding I abide patiently, & giue mine attendance on thee, continually waiting for relefe at thy hand, & that not without ſhil, for I haue receiued a token of thy fauor and grace towards me, I mean, thy word of promise concerning Christ, who for me was offered on the crosse for a ransome, a sacrifice & price for my sins: wherfore according to that thy promise, defend me Lord by thy right hand, and giue a gracious eare to my requests, for all mans staies are but vain. Beat down therfore mine enemies thine own selfe, with thy power, which art mine only aider and protector, O Lord God Almighty. Amen.

¶ A prayer to be said at the houre of death.

O Lord Jesus, which art the only health of all men liuing, and the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholy vnto thy most blessed will. And being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile and wicked flesh, in hope of the resurrection, which in better wise shall restore it to me againe. I beseech thee most mercifull Lord Jesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend mee with the buckler of thy mercy against all the assaults of the deuill. I see & acknowledge that there is in my selfe no helpe of saluation, but all my confidence, hope & trust is in thy most mercifull goodnesse. I haue no merits

nor

noꝛ good woꝛkꝭ, which I may alledge beſoꝛe thee. Of ſinnes and euill woꝛkꝭ (alas) I ſee a great heape, but thꝛough thy mercy I truſt to be in ỹ number of them to whom thou wilt not impute their ſinnes, but take and accept me foꝛ righteous & iuſt, & to be the inheritoꝛ of euerlaſting life. Thou merciful Lord waſt boꝛne foꝛ my ſake, thou didſt ſuffer both hunger and thirſt foꝛ my ſake, thou didſt pꝛeach & teach, thou didſt pꝛay and faſt foꝛ my ſake, thou didſt all good woꝛkꝭ & deedꝭ foꝛ my ſake, thou ſuffereꝺſt moſt grieuous paines and toꝛments foꝛ my ſake, and finally, thou gaueſt thy moſt pꝛecious body to die, and thy blood to bee ſhed on the croſſe foꝛ my ſake. Now moſt mercifull Sauiour, let all theſe things pꝛofite me, which thou haſt freely giuen me, that haſt giuen thy ſelfe foꝛ mee. Let thy blood cleanſe and waſh away the ſpots and foulneſſe of my ſinnes. Let thy righteouſneſſe hide and couer mine vnrighteouſneſſe. Let the merits of thy paſſion and blood be the ſatiſfaction foꝛ my ſinnes. Giue me Loꝛd, thy grace, that my faith and ſaluation in thy blood wauer not in mee, but be euer firme & conſtant, that the hope of thy mercy and life euerlaſting neuer decay in mee, that charitie ware not cold in mee. Finally, that the weakenes of my fleſh bee not ouercome with the feare of death. Grant mee mercifull Sauiour, that when death ſhall ſhut vp the eyes of my body, yet that the eyes of my ſoule may ſtill behold and looke vpon thee: that when death hath taken away the vſe of my tongue and ſpeech, yet that my heart may cry and ſay vnto thee, In manus tuas Domine, commendo ſpiritum meum, (that is to ſay,) O Loꝛd, into thy handes I giue and commit my ſoule: Domine Ieſu accipe ſpiritum meum, Loꝛd Ieſu receiue my ſoule vnto thee. Amen.

Beatus vir. Psal. I. T. S.

Whether it was Esdras, or any other that gathered the Psalmes into a Booke, it seemeth hee did set this Psalme first in manner of a Preface, to exhort all godly men to study and meditate the heauenly wisedome. For the effect is, that they be blessed that giue themselues wholy all their life to Gods law: and that the wicked contemners of God, though they seeme for a while fortunate, yet at length shall come to miserable destruction.



He man is blest ỹ hath not bent, to wicked read his eare: Nor lead his life as Sinners doe, nor sate in scorners Chaire.

2. But in the Law of God the Lord, doth set his whole delight: And in that Law doth exercise, himselfe both day and night.

3 He shall be like the tree that groweth fast by the Riuers syde:
Which bringeth forth most pleasant fruit, in her due time and tide.
Whose leafe shall neuer fade nor fall, but flourish still and stand:
Euen so all things shall prosper well, that this man takes in hand.

4 So shall not the vngodly men, they shall be nothing so:
But as the dust which from the earth, the wind driues to and fro.

5 Therefore shall not the wicked men, in iudgement stand vpright:
Nor yet the sinners with the iust, shall come in place or sight.

6 For why, the way of Godly men, vnto the Lord is knowne:
And eke the way of wicked men, shall quite be ouerthrowne.

Quare fremuerunt. Psal. II. T. S.

David reioyceth, that albeit Enemies and wordly power rage, God will aduance his Kingdome, euen to the farthest ende of the world. Therefore hee exhorteth Princes humbly to submit themselues vnder the same. Herein is signified Christ and his Kingdome.

Sing this as the 1. Psalme.

WHy did the Gentiles storme and rage,
what rage was in their braine?
Why did the Iewes imagine
seeing all is vaine?

2 The Kings and Rulers of the earth,
conspire, and are all bent,
Against the Lord and his Anoynted sonne,
which he amongst vs sent.

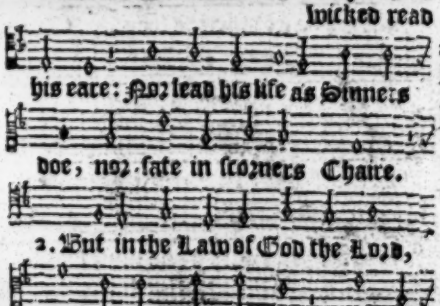
A 2 3 Shall

noꝛ good woꝛkꝭ, which I may alledge beſoꝛe thee. Of ſinnes and euill woꝛkꝭ (alas) I ſee a great heape, but thꝛough thy mercy I truſt to be in ꝯ number of them to whom thou wilt not impute their ſinnes, but take and accept me foꝛ righteous & iuſt, & to be the inheꝛitoꝛ of euerlaſting life. Thou merciful Loꝛd waſt boꝛne foꝛ my ſake, thou didſt ſuffer both hunger and thirſt foꝛ my ſake, thou didſt pꝛeach & teach, thou didſt pꝛay and faſt foꝛ my ſake, thou didſt all good woꝛkꝭ & deeds foꝛ my ſake, thou ſuffereꝺſt moſt grieuous paines and toꝛments foꝛ my ſake, and finally, thou gaueſt thy moſt pꝛecious body to die, and thy blood to bee ſhed on the croſſe foꝛ my ſake. Now moſt mercifull Sauiour, let all theſe things pꝛofite me, which thou haſt freely giuen me, that haſt giuen thy ſelfe foꝛ mee. Let thy blood cleanſe and waſh away the ſpots and foulneſſe of my ſinnes. Let thy righteouſneſſe hide and couer mine vnrighteouſneſſe. Let the merits of thy paſſion and blood be the ſatiſfaction foꝛ my ſinnes. Giue me Loꝛd, thy grace, that my faith and ſaluation in thy blood wauer not in mee, but be euer firme & conſtant, that the hope of thy mercy and life euerlaſting neuer decay in mee, that charitie ware not cold in mee. Finally, that the weakenes of my fleſh bee not ouercome with the feare of death. Grant mee merciſull Sauiour, that when death ſhall ſhut vp the eyes of my body, yet that the eyes of my ſoule may ſtill behold and looke vpon thee: that when death hath taken away the vſe of my tongue and ſpeech, yet that my heart may cry and ſay vnto thee, In manus tuas Domine, commendo ſpiritum meum, (that is to ſay,) O Loꝛd, into thy handes I giue and commit my ſoule: Domine Ieſu accipe ſpiritum meum, Loꝛd Jeſu receiue my ſoule vnto thee. Amen.

Beatus vir. Psal. I. T. S.

Whether it was Esdras, or any other that gathered the Psalmes into a Booke, it seemeth hee did set this Psalme first in manner of a Preface, to exhort all godly men to study and meditate the heauenly wisedome. For the effect is, that they be blessed that giue themselues wholy all their life to Gods law: and that the wicked contemners of God, though they seeme for a while fortunate, yet at length shall come to miserable destruction.





3 Ye shall be like the tree that groweth
fast by the Riuers side:
Which bringeth forth most pleasant fruit,
in her due time and tide.
Whose leafe shall neuer fade nor fall,
but flourish still and stand:
Euen so all things shall prosper well,
that this man takes in hand.

4 So shall not the vngodly men,
they shall be nothing so:
But as the dust which from the earth,
the wind driues to and fro.

5 Therefore shall not the wicked men,
in iudgement stand vpright:
Nor yet the sinners with the iust,
shall come in place or sight.

6 For why, the way of Godly men,
vnto the Lord is knowne:
And eke the way of wicked men,
shall quite be ouerthrowne.

Quare fremuerunt. Psal. II. T. S.

David reioyceth, that albeit Enemies and wordly power rage, God will aduance his Kingdome, euen to the farthest end of the world. Therefore hee exhorteth Princes humbly to submit themselues vnder the same. Herein is signified Christ and his Kingdome.

Sing this as the 1. Psalme.

WHy did the Gentiles tumults raise,
what rage was in their braine?
Why did the Iewish people muse,
facing all is vaine.
2 The Kings and Rulers of the earth,
conspire, and are all bent,
Against the Lord and Christ his sonne,
which he amongst vs sent.

noꝛ good woꝛkꝭ, which I may alledge beſoꝛe thee. Of ſinnes and euill woꝛkꝭ (alas) I ſee a great heape, but thꝛough thy mercy I truſt to be in ỹ number of them to whom thou wilt not impute their ſinnes, but take and accept me foꝛ righteous & iuſt, & to be the inheꝛitoꝛ of euerlaſting life. Thou merciful Loꝛd waſt boꝛne foꝛ my ſake, thou didſt ſuffer both hunger and thirſt foꝛ my ſake, thou didſt pꝛeach & teach, thou didſt pꝛay and faſt foꝛ my ſake, thou didſt all good woꝛkꝭ & deeds foꝛ my ſake, thou ſuffereꝺſt moſt grieuous paines and toꝛments foꝛ my ſake, and finally, thou gaueſt thy moſt pꝛecious body to die, and thy blood to bee ſhed on the croſſe foꝛ my ſake. Now moſt mercifull Sauiour, let all theſe things pꝛofite me, which thou haſt freely giuen me, that haſt giuen thy ſelfe foꝛ mee. Let thy blood cleanſe and waſh away the ſpots and foulneſſe of my ſinnes. Let thy righteouſneſſe hide and couer mine vnrighteouſneſſe. Let the merits of thy paſſion and blood be the ſatiſfaction foꝛ my ſinnes. Giue me Loꝛd, thy grace, that my faith and ſaluation in thy blood wauer not in mee, but be euer firme & conſtant, that the hope of thy mercy and life euerlaſting neuer decay in mee, that charitie ware not cold in mee. Finally, that the weakenes of my fleſh bee not ouercome with the feare of death. Grant mee merciſull Sauiour, that when death ſhall ſhut vp the eyes of my body, yet that the eyes of my ſoule may ſtill behold and looke vpon thee: that when death hath taken away the vſe of my tongue and ſpeech, yet that my heart may cry and ſay vnto thee, In manus tuas Domine, commendo ſpiritum meum, (that is to ſay,) O Loꝛd, into thy handes I giue and commit my ſoule: Domine Ieſu accipe ſpiritum meum, Loꝛd Ieſu receiue my ſoule vnto thee. Amen.

Beatus vir. Psal. I. T. S.

Whether it was Esdras, or any other that gathered the Psalmes into a Booke, it seemeth hee did set this Psalme first in manner of a Preface, to exhort all godly men to study and meditate the heauenly wisedome. For the effect is, that they be blessed that giue themselues wholy all their life to Gods law: and that the wicked contemners of God, though they seeme for a while fortunate, yet at length shall come to miserable destruction.



Ye man is blest ỹ hath not bent, to wicked read his eare: Nor lead his life as Sinners doe, nor sate in scorners Chaire.

2. But in the Law of God the Lord, doth set his whole delight: And in that Law doth exercise, himselfe both day and night.

3 Ye shall be like the tree that groweth fast by the Riuers side:
Which bringeth forth most pleasant fruit, in her due time and tide.
Whose leafe shall neuer fade nor fall, but flourish still and stand:
Euen so all things shall prosper well, that this man takes in hand.

4 So shall not the vngodly men, they shall be nothing so:
But as the dust which from the earth, the wind driues to and fro.

5 Therefore shall not the wicked men, in iudgement stand vpright:
Nor yet the sinners with the iust, shall come in place or sight.

6 For why, the way of Godly men, vnto the Lord is knowne:
And eke the way of wicked men, shall quite be ouerthrowne.

Quare fremuerunt. Psal. II. T. S.

David reioyceth, that albeit Enemies and wordly power rage, God will aduance his Kingdome, euen to the farthest end of the world. Therefore hee exhorteth Princes humbly to submit themselues vnder the same. Herein is signified Christ and his Kingdome.

Sing this as the 1. *Psalme.*

WHy did the Gentiles tumults raise
what rage was in their braine?
Why did the Jewry vaine deuise,
seeing all is bent
2 The Kings and Rulers of the earth,
conspire, and are all bent,
Against the Lord and Christ his sonne,
which he amongst vs sent.

3 Shall we be bound to them, say they,
let all their bonds be broke:
And of their doctrine and their law,
let vs reiect the yoke.
4 But he that in the heauen dwells,
their doings will deride:
And make them all as mocking-stockes,
throughout the world so wide.

5 For in his wrath the Lord will say
to them vpon a day:
And in his fury trouble them,
and then the Lord will say:
6 I haue annointed him my King,
vpon my holy hill:
I will therefore (Lord) preach thy Law,
and eke declare thy will.

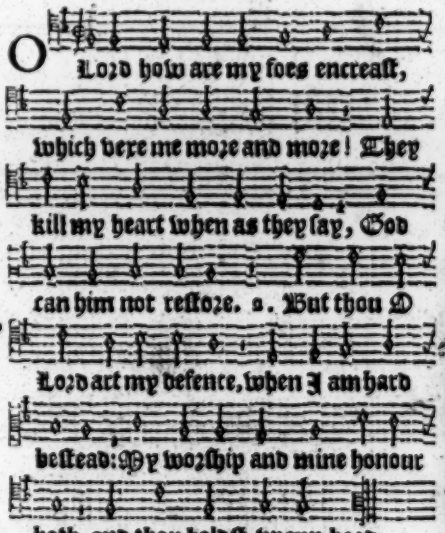
7 For in this wise the Lord himselfe
did say to me I wot:
Thou art my deare and onely Sonne,
to day I thee begot.
8 All people I will giue to thee,
as heires at thy request:
The ends and coasts of all the earth,
by thee shall be possest.

9 Thou shalt them bruise euen with a mace,
as men vnder foot trod:
And as the Potters sheards shalt breake
them with an iron rod.
10 Now ye O Kings and Rulers all,
be wise therefore and learnd:
By whom the matters of the world,
be iudged and discernd.

11 See that ye serue the God aboue,
in trembling and in feare:
See that with reuerence yereioyce,
to him in like manner.
12 See that ye kisse and eke embrace
his blessed Sonne I say:
Least in his wrath ye suddenly
perish in the mid way.
13 If once his wrath neuer so small
shall kindle in his breast:
Oh then all they that trust in Christ,
shall happy be and blest.

Domine quid. Psal. iij. T. S.

David driuen out of his kingdome by his Son *Absolon*, was greatly tormented in mind for his sinnes. Therefore he calleth vpon God, and is bold in his promises, against the terrours both of his enemies and present death. Then he reioyceth for the victorie giuen to him and the Church, ouer his enemies.



3 When with my voyce vnto the Lord,
I did both call and cry:
And he out of his holy place,
did heare me by and by.

4 I laid me downe, and quietly
I slept and rose againe:
For why, I know assuredly,
the Lord will me sustaine.

5 If ten thousand had hemd me in,
I could not be afraid:
For thou art still my Lord my God,
my Sauiour and mine ayd.

6 Rise vp therefore, saue mee O Lord,
for now to thee I call:
For thou hast broke the chekes and teth,
of these wicked men all.

7 Saluation onely doth belong,
to thee O Lord aboue:
Thou dost bestow vpon thy folke,
thy blessing and thy loue.

Cum inuocarem. Psal. iiij. T. S.

Dauid persecuted by *Saul*, calleth vpō God with assured trust, reproueth his enemies for resisting his dominion, and preferreth the fauour of God before all treasure.

Sing this as the 3. *Psalme.*

O God that art my righteousnesse,
Lord heare me when I call:
Thou hast set me at liberty,
when I was bound and thrall.

2 Haue mercy Lord therfore on mee,
and grant me my request:
For vnto thee vncessantly,
to cry I will not rest.

3 O mortall men how long will ye,
my glory thus despise?
Why wander ye in vanity,
and follow after lies?

4 Know ye that god and godly men,
the Lord doth take and chuse:
And when to him I make my plaint,
he doth me not refuse.

5 Sinne not, but stand in awe therefore,
examine well your heart:
And in your Chamber quietly,
see you your selues conuert.

6 Offer to God the sacrifice,
of righteousnesse I say:
And loke that in the liuing Lord,
you put your trust alway.

7 The greater sort craue worldly goods,
and riches doe embrace:
But Lord grant vs thy countenance,
thy fauour, and thy grace.

8 For thou thereby shalt make my heart,
more ioyfull and more glad:
Then they that of their Corne & Wine,
full great increase haue had.

9 In peace therfore lie downe will I,
taking my rest and slepe:
For thou onely wilt me O Lord,
alone in safety kepe.

Verba mea auribus. Psal. v. T. S.

Dauid persecuted by *Doeg* and *Achitophel*, *Sauls* flatterers, calleth vpon God to punish their malice. Then assured of successe, he conceiueth comfort.

Sing this as the 3. *Psalme.*

INcline thine eares vnto my words,
O Lord my plaint consider:
And heare my voyce my king my God,
to thee I make my prayer.

2 Heare me betimes, Lord tarry not,
for I will haue respect:
My prayer early in the morne,
to thee for to direct.

3 And I will trust through patience,
in thee my God alone:
That art not pleased with wickednesse,
and ill wish thee dwels none.

4 And in thy sight shall neuer stand,
these furious foles O Lord:
Vaine workers of iniquitie,
thou hast alwaies abhord,

5 The lyers and the flatterers,
thou shalt destroy them than:
And God will hate the bloud thirsty,
and the deceitfull man.
6 Therefore will I come to thy house,
trusting vpon thy grace:
And reuerently will worship thée,
toward thy holy place.

7 Lord lead me in thy righteousnesse,
for to confound my foes:
And eke the way that I shall walke,
before my face disclose.
8 For in their mouthes there is no truth,
their hearts are foule and vaine:
Their throat an open sepulchre,
their tongues doe glose and faine.

9 Destroy their false conspiracies,
that they may come to nought:
Subuert them in their heapes of sinne,
which haue rebellion wrought.
10 But they that put their trust in thée,
let them be glad alwaies:
And render thanks for thy defence,
and giue thy name the praise.

11 For thou with fauour wilt encrease,
the iust and righteous still:
And with thy grace as with a shield,
defend them from all ill.

Psalme VI.

Domine ne in furore. Psal. vi. T. S.

Dauid for his sins felt Gods hand, and conceiued the horror of euerlasting death. Therfore he desireth forgiuenes, and not to die in Gods indignation. Then suddenly feeling Gods mercy, hee rebuketh his enemies, who reioyced at his affliction.

Sing this as the 1. Psalme.

LOrd in thy wrath reproue me not,
though I deserue thine ire:
Ne yet correct me in thy rage,
O Lord I thée desire.
2 For I am weake, therefore O Lord,
of mercy me forbeare:
And heale me Lord, for why thou knowst
my bones doe quake for feare.

3 My soule is troubled very sore,
and vexed vehemently:
But Lord how long wilt thou delay,
to cure my miserie?
4 Lord turne thée to thy wonted grace,
my silly soule vp take:
Oh saue me not for my deserts,
but for thy mercies sake.

5 For why, no man among the dead,
remembreth thée one whit:
O who shall worship thée O Lord,
in the infernall pit?
6 So grieuous is my plaint and mone,
that I war wondrous faint:
All the night long I wash my bed,
with teares of my complaint.

7 My sight is dim, and wareth old,
with anguish of my heart:
For feare of those that be my foes,
and would my soule subuert.
8 But now away from me all ye,
that worke iniquitie:
For why, the Lord hath heard the voice,
of my complaint and cry.

9 He heard not onely the request,
and Prayer of my heart:
But it receiued at my hands,
and toke it in good part.

10 And

And now my foes that vered me,
the Lord will sone defame:
And suddenly confound them all,
to their rebuke and shame.

Domine Deus. Psal. vij. T. S.

Dauid falsely accused by *Chus* Saules Kinsman, calleth to God to be his defender. First, for that his conscience did not accuse him of any euill toward *Saule:* next, that it touched GODS glorie to award sentence against the wicked: And so vpon Gods mercies and promises hee waxeth bold, threatning that it shall fall on their owne necke, that which his enemies purposed for others.

Sing this as the 3. Psalme.

O Lord my God I put my trust,
and confidence in thée:
Saue me from them that me pursue,
and eke deliuer me.
2 Least like a Lyon they me teare,
and rend in péces small:
Whilst there is none to succour me,
and rid me out of thrall.

3 O Lord my God if I haue done
the thing that is not right:
Or else if I be found in fault,
or guilty in thy sight:
4 Or to my friend rewarded ill,
or left him in distresse:
Which me pursued most cruelly,
and hated me causelesse.

5 Then let my foes pursue my soule,
and eke my life downe thrust
Vnto the earth, and also lay
mine honour in the dust.
6 Start vp O Lord now in thy wrath,
and put my foes to paine:
Performe thy kingdome promised,
to me which wrong sustaine.

7 Then shall great Nations come to thée,
and know thée by this thing.
If thou declare for loue of them,
thy selfe as Lord and King.
8 And thou that art of all men Iudge,
O Lord now iudge thou me:
According to thy righteousnesse,
and mine integritie.

The second part.

9 Lord cease the hate of wicked men,
and be the iust mans guide:
10 By whom the secrets of all hearts,
are searched and descride.
11 I take my helpe to come of God,
in all my griefe and smart:
That doth preserue all those that be,
of pure and vpright heart.

12 The iust man and the wicked both,
God iudgeth by his power:
So that hée feeleth his mighty hand,
euen euery day and howre.
13 Except he change his mind I die,
for euen as he should smite,
He whets his sword, his bow he bends,
ayming where he may hit.

14 And doth prepare his mortall darts,
his arrowes keene and sharpe:
For them that doe me persecute,
whilst he doth mischiefe warpe.
15 But loe though he in trauell be,
of his deuillish forecast:
And of his mischiefe once conceiu'd,
yet brings forth nought at last.

16 He digs a ditch, and delues it déepe,
in hope to hurt his Brother:
But he shall fall into the pit,
that he digd vp for other.

17 Thus wrong returneth to the hurt,
of him in whom it bred:
And all the miſchiefe that he wrought,
ſhall fall vpon his head.

18 I will giue thankes to God therefore,
that iudgeth righteouſly:
And with my ſong will praiſe the name,
of him that is moſt hie.

Domine Deus noſter. Pſal. viij. T. S.

The Prophet conſidering the excellēt liberality & fatherly prouidence of God toward man, whom he made as it were a God ouer all his workes, onely giueth thankes, and is aſtonied with the admiration of the ſame.

Sing this as the 3. Pſalme.

O God our Lord how wonderfull
are thy workes euery where:
Whoſe fame ſurmounts in dignitie,
aboue the heauens cleare!

2 Euen by the mouthes of ſucking babes,
thou wilt confound thy foes:
For in thoſe babes thy might is ſeene,
thy graces they diſcloſe.

3 And when I ſee the heauens hie,
the workes of thine owne hand:
The Sun, the Moone, and eke the ſtars,
in order as they ſtand.

4 What thing is man (Lord) think I then,
that thou doſt him remember:
Or what is mans poſteritie,
that thou doſt him conſider?

5 For thou haſt made him little leſſe,
then Angels in degree:
And thou haſt crowned him alſo,
with glory and dignitie.

6 Thou haſt preferd him to be Lord,
of all thy workes of wonder:
And at his feete hath ſet all things,
that he ſhould keepe them vnder.

7 As ſheepe and neate, and all beaſts elſe,
that in the fields doe feede:

8 Fowles of the ayre, fiſh in the ſea,
and all that therein breed.

9 Therefore muſt I ſay once againe,
O God that art our Lord:
How famous and how wonderfull,
are thy works through the world?

Confitebor tibi Dom. Pſal. ix. T. S.

David giueth thankes for his manifold victories receiued, deſireth the ſame wōted helpe again againſt his new enemies, and their malicious arrogancy to be deſtroyed.

Sing this as the 3. Pſalme.

With heart & mouth vnto the Lord,
will I ſing laud and praiſe:
And ſpeake of all thy wondrous workes,
and them declare alwaies.

2 I will be glad and much reioyce,
in thee (O Lord) moſt high:
And make ſongs extoll thy name,
aboue the ſtarrie skie.

3 For that my foes are driuen backe,
and turned vnto flight:
They fall downe flat, and are deſtroyd
by thy great force and might.

4 Thou haſt reuenged all my wrong,
my griefe and all my grudge:
Thou doſt with iuſtice heare my cauſe,
moſt like a righteous Iudge.

5 Thou doſt rebuke the heathen folke,
and wicked ſo confound:
That afterward the memorie
of them cannot be found.

6 My foes thou haſt made god diſpatch,
and all their townes deſtroyed:

That

Thou haſt their fame with them defaced,
throughall the world ſo wide.

7 Know then that he which is aboue,
for euermore ſhall raigne:
And in the ſeate of equitie,
true iudgement will maintaine.
8 With iuſtice he will kepe and guide,
the world and euery wight:
And ſo will yeild with equitie,
to euery man his right.

9 He is protector of the poore,
what time they be oppreſt;
Hee is in all aduerſitie,
their refuge and their reſt.
10 And they that know thy holy name,
therefore ſhall truſt in thee:
For thou forſakeſt not their ſuite,
in their neceſſitie.

The ſecond part.

11 Sing Pſalmes therefore vnto ỹ Lord
that dwels in Sion hill:
Publiſh among all nations,
his noble acts and will.
12 For he is mindfull of the bloud,
of thoſe that be oppreſt:
Forgetting not the afflicted heart,
that ſeekes to him for reſt.

13 Haue mercy Lord on me poore wretch,
whoſe enemies ſtill remaine:
Which from the gates of death art wont
to raiſe me vp againe.
14 In Sion that I might ſet forth
thy praiſe with heart and voice:
And that in thy ſaluation Lord,
my ſoule might ſtill reioyce.

15 The heathen ſticke faſt in the pit,
that they themſelues prepar'd:
And in the net that they did ſet,
their owne feet faſt are char'd.
16 God ſhews his iudgemẽts which were
for euery man to marke: (good,
When as ye ſee the wicked man,
lie trapt in his owne warke.

17 The wicked and deceitfull men,
go downe to hell for euer:
And all the people of the world,
that will not God remember.
18 But ſure the Lord will not forget,
the poore mans griefe and paine:
The patient people neuer looke,
for helpe of God in vaine.

19 O Lord ariſe leaſt men preuaile,
that be of worldly might:
And let the heathen folke receiue,
their iudgement in thy ſight.
20 Lord ſtrike ſuch terror, feare & dread,
into the hearts of them,
That they may know aſſuredly,
they be but mortall men.

Vt quid Domine. Pſal. X. T. S.

He cõplaineth of all the wrongs which worldly men vſe, becauſe of their proſperity, who therefore without all feare of God thinke they may do all things vncõtroled. Hee calleth for remedy againſt ſuch, & is cõforted with the hope therof.

Sing this as the 3. Pſalme.

WHat is the cauſe that thou O Lord
art now ſo farre from thine:
And kepeſt cloſe thy countenance,
from vs this troublous time?
2 The poore do periſh by the proud,
and wicked mens deſire:
Let them be taken in the craft,
that they themſelues conſpire.
3 For in the luſt of his owne heart,
the vngodly doth delight:

So

So doth the wicked praiſe himſelfe,
and doth the Lord deſpight.
4 He is ſo proud, that right and wrong,
he ſetteth all apart:
Nay, nay, there is no God ſaith he,
for thus he thinks in heart.

5 Becauſe his waies doe proſper ſtill,
he doth thy lawes neglect:
And with a blaſt doth puffe againſt
ſuch as would him correct.
6 Tuſh, tuſh (ſaith he) I haue no dread,
leaſt mine eſtate ſhould change:
And why, for all aduerſitie,
to him is very ſtrange.

7 His mouth is full of curſednes,
of fraud, deceit, and guile:
Under his tongue doth miſchiefe ſit,
and trauell all the while.
8 He lyeth hid in waies and holes,
to ſlay the innocent:
Againſt the poore that paſſe him by,
his cruell eies are bent.

9 And like a Lyon priuily,
lyeth lurking in his den:
At he may ſnare them in his net,
to ſpoile poore ſimple men.
10 And for the nonce full craftily,
he crowcheth downe I ſay:
11 So are great heaps of poore men made
by his ſtrong power, his prey.

The ſecond part.

12 Tuſh, God forgetteth this (ſaith he)
therefore I may be bold:
His countenance is caſt aſide,
he doth it not behold.
13 Ariſe, O Lord, O God, in whom,
the poore mans hope doth reſt:
Lift vp thy hand, forget not Lord
the poore that be oppreſt.

14 What, blaſphemie is this to thee,
Lord doſt thou not abhorre it?
To heare the wicked in their heart,
ſay tuſh, thou caredſt not for it?
15 But thou ſeeſt all their wickednes,
and well doſt vnderſtand:
16 That friendleſſe and poore fatherleſſe,
are left into thy hand.

17 Of wicked and malicious men,
then breake the power for euer:
That they with their iniquitie,
may periſh all together.
18 The Lord ſhall raigne for euermore,
as King and God alone:
And he ſhall chaſe the heathen folke,
out of his land each one.

19 Thou hear'ſt O Lord the poore mens
their praiers and requeſt: (plaint,
Their hearts thou wilt confirme, vntill
thine eares to heare be preſt.
20 To iudge the poore and Fatherleſſe,
and helpe me to their right:
That they may be no more oppreſt
with men of worldly might.

In Domino confido. Pſal. xi. T. S.

This Pſalme ſheweth: firſt, what aſſaults of temptation and anguiſh of mind hee ſuſtained in perſecution. Next, he reioyceth that God ſent him ſuccour in neceſſitie, declaring his Iuſtice, as well in gouerning the good and wicked men, as the whole world.

Sing this as the 3. Pſalme.

I Truſt in God, how dare ye then,
ſay thus my ſoule vntill:
Flie hence as faſt as any fowle,
and hide you in your hill?

2 Be-

2 Behold the wicked bend their Bowes,
and make their arrowes prest
To shoote in secret, and to hurt
the sound and harmlesse brest.

3 Of worldly hope all stayes were shrunk
and clerely brought to nought:
Alas the iust and righteous man.
what euill hath he wrought?
4 But he that in his Temple is,
most holy and most high:
And in the heauens hath his seat,
of Royall Maiestie.

The poore and simple mans estate,
considereth in his mind:
And searcheth out full narrowly,
the manners of mankind.
5 And with a chearefull countenance,
the righteous man will rise:
But in his heart he doth abhorre,
all such as mischiefe muse.

6 And on the sinners calleth snares,
as thicke as any raine:
Fire and Brimstone, and tempestwindes
appointed for their paine. (thicke
7 Yea see then how a righteous God,
doth righteousnesse embrace:
And to the iust and vpright man,
shewes forth his pleasant face.

Saluum me fac. Psal. xij. T. S.

The Prophet seeing the miserable decay of all good order, desireth God speedily to send reformation. Then cõforted with the assurance of gods help & promises, concludeth, that when all orders are most corrupted, thẽ god will deliuer his.

Sing this as the 3. Psalme.

HElpe Lord for good and godly men,
doe perish and decay:
And faith and truth from worldly men,
is parted cleane away.
2 Who so doth with his neighbour talke,
his talke is all but vaine:
For euery man bethinketh how,
to flatter, lye, and faine.

3 But flattering and deceitfull lips,
and tongues that be so stout:
To speake proud words, and make great (brags,
the Lord sone cuts them out.
4 For they say still wee will prevaile,
our tongues shall vs ertoll:
Our tongues are ours we ought to speake
what Lord shall vs controll?

5 But for the great complaint and cry,
of poore and men oppress:
Arise will I now saith the Lord,
and them restore to rest.
6 Gods word is like to siluer pure,
that from the earth is tride:
And hath no lesse then seuen times,
in fire bẽ purifide.

7 Now since thy promise is to helpe,
Lord keepe thy promise then:
And saue vs now and euermore,
from this ill kind of men.
8 For now this wicked world is full
of mischieses manifold:
When vanitie with worldly men,
so highly is ertold.

Vsquè quo Domine. Psal. xiij. T. S.

Dauid (as it were) ouercome with afflictions, flyeth to God his onely refuge, & encouraged through Gods promises, he conceiueth confidence against the extreame horrors of death.

Sing

Sing this as the 3. Psalme.

HOw long wilt thou forget mée Lord,
shall I neuer be remembred?
How long wilt thou thy visage hide,
as though thou wert offended?
2 In heart and mind how long shall I,
with care tormented bée?
How long eke shall my deadly foes,
thus triumph ouer mée?

3 Behold me now my Lord my God,
and heare me sore oppresst:
Lighten mine eyes least that I slepe,
as one by death possest.
4 Least that mine enemies say to me,
behold I doe preuaile:
Least they also that hate my soule,
reioyce to sée me quaile.

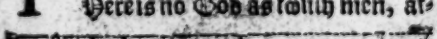
5 But from thy mercies and goodnesse,
my hope shall neuer start:
In thy releise and sauing health,
right glad shall be my heart.
6 I will giue thanks vnto the Lord,
and praises to him sing:
Because he hath heard my request,
and granted my wishing.

Dixit insipiens. Psal. xiiij. T. S.

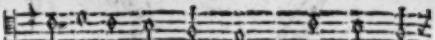
1 He describeth the wickednesse of men growne to such licentiousnes, that god 11 was brought to vtter contempt: for which albeit hee was greatly greeued, yet perswaded that God would redresse it, he is comforted.



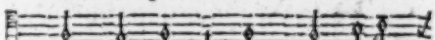
THere is no God as foolish men, af-



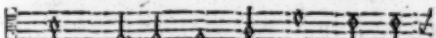
firme in their mad mode. Their drifts



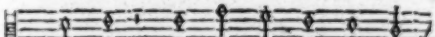
are all corrupt and vaine, not one of



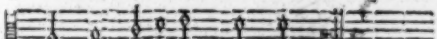
them doth good. 2. The Lord beheld



from Heauen high, the whole race of



mankind: and saw not one that sought



indéede, the liuing God to find.

3 They went all wide and were corrupt,
and truely there was none:
That in the world did any good,
I say there was not one.
4 Is all their iudgements so farre lost,
that all worke mischiefe still:
Eating my people euen as bread,
not once to seeke Gods will.

5 When they thus rage, then suddenly
great feare on them shall fall:
For God doth loue the righteous men,
and will maintaine them all.
6 Ye mocke the doings of the poore,
to their reproach and shame:
Because they put their trust in God,
and call vpon his name.

7 But who shal giue the people health,
and when wilt thou fulfill
Thy promise made to Israell,
from out of Sion hill?
8 Euen when thou shalt restore againe,
such as were captiue lad:
Then Jacob shall therein reioyce,
and Israell shall be glad.

Domine

Domine quis. Psal. xv. T. S.

Heere is taught, why God chose the *Iewes* to be his peculiar people, & placed his Temple among the, which was, that they by liuing vprightly, might witnesse that they were his speciall & holy people.

Sing this as the 3. Psalme.

O Lord within thy Tabernable,
who shall inhabite still?
Or whom wilt thou receiue to dwell
in thy most holy hill?
2 The man whose life is vncorrupt,
whose workes are iust and straight:
Whose heart doth thinke the very truth,
whose tongue speakes no deceit.

3 Nor to his neighbour doth none ill,
in body, goods, or name:
Nor willingly doth moue false tales,
which might impaire the same.
4 That in his heart regardeth not,
malicious wicked men:
But those that loue and feare the Lord,
he maketh much of them.

5 His oath and all his promises,
that keepeth faithfully:
Although he make his couenant so
that he doth lose thereby.
6 That putteth not to vsury
his money and his coyne:
Ne for to hurt the innocent,
doth bribe or else purloyne.

7 Who so doth all things as you see
that heare is to be done:
Shall neuer perish in this world,
nor in the world to come.

Conserua me. Psa. xvi. T. S.

David prayeth to God for succour, not for his workes, but for his faith sake, protesting that he hateth all Idolatry, taking God onely for his comfort and felicity, who suffreth him to lacke nothing.

Sing this as the 14. Psalme.

Lord keepe me for I trust in thee,
and doe confesse indeed:
Thou art my God, and of my goods,
O Lord thou hast no need.
2 I giue my goods vnto the Saints,
that in the world do dwell:
And namely to the faithfull flocke,
in vertue that excell.

3 They shall heap sorrows on their heads
which run as they were mad,
To offer to the Idoll Gods,
alas it is too bad.
4 As for the bloudy sacrifice,
and offerings of that sort:
I will not touch, nor yet thereof
my tongue shall make report.

5 For why, the Lord the portion is
of mine inheritance:
And thou art he that dost maintains
my rent, my lot, my chance.
6 The place wherein my lot did fall,
in beauty did excell:
Mine heritage assignde to me,
doth please me wondrous well.

7 I thanke the Lord that caused me
to vnderstand the right:
For by this meanes my secret thoughts,
doe teach me euery night.
8 I set the Lord still in my sight,
and trust him ouer all:
For he doth stand on my right hand,
therefore I shall not fall.

9 Where-

9 Wherefore my heart and tongue also,
doe both reioyce together:
My flesh and body rest in hope,
when I this thing consider.
10 Thou wilt not leaue my soule in graue,
for Lord thou louest mée:
Nor yet wilt giue thy holy one,
corruption for to sée.

11 But wilt teach me the way to life,
for all treasures and store
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Psal. xvij. T. S.

Heere hee complaineth to God of the cruell pride and arrogancy of Saule, who raged without any cause; Therefore he desireth God to reuenge his innocencie, and deliuer him.

Sing this as the 14. *Psalme.*

O Lord giue eare to my iust cause,
attend when I complaine:
And heare the prayers that I put forth,
with lips that do not faine.
2 And let the iudgement of my cause,
proceed alwaies from thée:
And let thine eyes behold and cleare
this my simplicity.

3 Thou hast well tride me in the night,
and yet couldst nothing find:
That I haue spoken with my tongue,
that was not in my mind.
4 As for the workes of wicked men,
and paths peruerse and ill:
For loue of thy most holy word,
I haue refrained still.

5 Then in thy pathes that be most pure,
stay me Lord and preserue:
That from the way wherein I walke,
my steps may neuer swerue.
6 For I doe call to thée O Lord,
surely thou wilt me ayd:
Then heare my praier, & weigh right well,
the words that I haue sayd.

7 O thou the Sauiour of all them,
that put their trust in thée:
Declare thy strength on them that spurne
against thy Maiesty.
8 O kéepe me Lord as thou wouldst kéepe
the apple of thine eye:
And vnder couert of thy wings,
defend me secretly.

The second part.

9 From wicked men that trouble me,
and daily me annoy:
And from my foes that goe about,
my soule for to destroy.
10 Which wallow in their worldly wealth
so full and eke so fat:
That in their pride they doe not spare,
to speake they care not what.

11 They lie in wait where I should passe,
with craft me to confound:
And musing mischiefe in their minds,
to cast me to the ground.
12 Much like a Lyon grédily,
that would his prey embrace:
Or lurking like a Lyons whelpe,
within some secret place.

13 Vp Lord with hast preuent my foe,
and cast him at my féete:
Saue thou my soule from the ill man,
and with thy sword him smite.

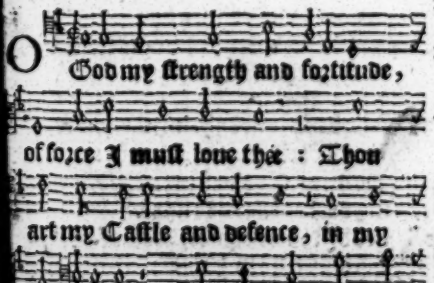
14 Deliuer me Lord by thy power,
out of theſe Tyrants hands:
Which now ſo long time raigned haue,
and kept vs in their bands.

15 I meane from worldly men, to whom
all worldly gods are rife:
That haue no hope nor part of ioy,
but in this preſent life.
16 Thou of thy ſtore their bellies fillſt,
with pleaſure to their mind:
Their children haue enough, and leaue
to theirs the reſt behind.

17 But I will with pure conſcience,
behold thy gracious face:
So when I wake, I ſhall be full
of thine Image and grace.

Diligam te. Pſal. xviij. T. S.

Dauid giueth thankes entring into his Kingdome, extolling the maruailous graces of God in his preſeruation. Herein is the Image of Chriſts Kingdome, which ſhall conquer through Chriſt, by the vnſpeakeable loue of God, though all the world reſiſt.





When I ſing laud vnto the Lord,
moſt worthy to be ſerued:
Then from my foes I am right ſure,
that I ſhall be preſerued.
4 The pangs of death did compaſſe me,
and bound me euery where:
The flowing waues of wickednelle,
did put me in great feare.

5 The ſly and ſubtill ſnares of hell,
were round about me ſet:
And for my death there was prepar'd,
a deadly trapping net.
6 I thus beſet with paine and griefe,
did pray to God for grace:
And he forthwith did heare my plaint,
out of his holy place.

7 Such in his power that in his wrath,
he made the earth to quake:
Yea the foundation of the mount,
of Baſan for to ſhake:
8 And from his noſtrils came a ſmoake,
when kindled was his ire:
And from his mouth came kindled coales,
of hot conſuming fire.

9 The Lord deſcended from aboue,
and bowed heauens hie:
And vnderneath his feete he caſt,
the darkenes of the ſkie.
10 On Cherubs and on Cherubins,
full royally he rode:
And on the wings of all the winds,
came flying all abroad.

The

9 Wherefore my heart and tongue also,
doe both reioyce together:
My flesh and body rest in hope,
when I this thing consider.
10 Thou wilt not leaue my soule in graue,
for Lord thou louest mée:
Nor yet wilt giue thy holy one,
corruption for to sée.

11 But wilt teach me the way to life,
for all treasures and store
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Psal. xvij. T. S.

Heere hee complaineth to GOD of the cruell pride and arrogancy of SAVLE, who raged without any cause; Therefore he desireth God to reuenge his innocencie, and deliuer him.

Sing this as the 14. Psalme.

O Lord giue eare to my iust cause,
attend when I complaine:
And heare the prayers that I put forth,
with lips that do not faine.
2 And let the iudgement of my cause,
proceed alwaies from thée:
And let thine eyes behold and cleare
this my simplicity.

3 Thou hast well tride me in the night,
and yet couldst nothing find:
That I haue spoken with my tongue,
that was not in my mind.
4 As for the workes of wicked men,
and paths peruerse and ill:
For loue of thy most holy word,
I haue refrained still.

5 Then in thy pathes that be most pure,
stay me Lord and preserue:
That from the way wherein I walke,
my steps may neuer swerue.
6 For I doe call to thée O Lord,
surely thou wilt me ayd:
Then heare my praier, & weigh right well,
the words that I haue sayd.

7 O thou the Sauiour of all them,
that put their trust in thée:
Declare thy strength on them that spurne
against thy Maiesty.
8 O keepe me Lord as thou wouldst kéepe
the apple of thine eye:
And vnder couert of thy wings,
defend me secretly.

The second part.

9 From wicked men that trouble me,
and daily me annoy:
And from my foes that goe about,
my soule for to destroy.
10 Which wallow in their worldly wealth
so full and eke so fat:
That in their pride they doe not spare,
to speake they care not what.

11 They lie in wait where I should passe
with craft me to confound:
And musing mischiefe in their minds,
to cast me to the ground.
12 Much like a Lyon gréedily,
that would his prey embrace:
Or lurking like a Lyons whelpe,
within some secret place.

13 Vp Lord with haste preuent my foe,
and cast him at my féete:
Saue thou my soule from the ill man,
and with thy sword him smite.

14 Deli-

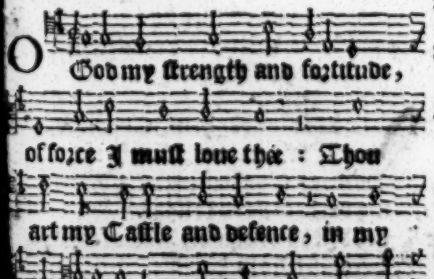
14 Deliuer me Lord by thy power,
out of theſe Tyrants hands:
Which now ſo long time raigned haue,
and kept vs in their bands.

15 I meane from worldly men, to whom
all worldly goods are riſe:
That haue no hope nor part of ioy,
but in this preſent life.
16 Thou of thy ſtore their bellies fillſt,
with pleaſure to their mind:
Their children haue enough, and leaue
to theirs the reſt behind.

17 But I will with pure conſcience,
behold thy gracious face:
So when I wake, I ſhall be full
of thine Image and grace.

Diligam te. Pſal. xviij. T.S.

Dauid giueth thankes entring into his Kingdome, extolling the maruailous graces of God in his preſeruation. Herein is the Image of Chriſts Kingdome, which ſhall conquer through Chriſt, by the vnſpeakeable loue of God, though all the world reſiſt.





When I ſing laud vnto the Lord,
moſt worthy to be ſerued:
Then from my foes I am right ſure,
that I ſhall be preſerued.
4 The pangs of death did compaſſe me,
and bound me euery where:
The flowing waues of wickednelle,
did put me in great feare.

5 The ſly and ſubtill ſnares of hell,
were round about me ſet:
And for my death there was prepar'd,
a deadly trapping net.
6 I thus beſet with paine and griefe,
did pray to God for grace:
And he forthwith did heare my plaint,
out of his holy place.

7 Such in his power that in his wrath,
he made the earth to quake:
Yea the foundation of the mount,
of Baſan for to ſhake:
8 And from his noſtrils came a ſmoake,
when kindled was his ire:
And from his mouth came kindled coales,
of hot conſuming fire.

9 The Lord deſcended from aboue,
and bowed heauens hie:
And vnderneath his feete he caſt,
the darkenes of the ſkie.
10 On Cherubs and on Cherubins,
full royally he rode:
And on the wings of all the winds,
came flying all abroad.

The

The second part.

11 And like a den most darke, he made
his hid and secret place:
With waters blacke and airy clouds,
inuironed hée was.
12 But when the presence of his face,
in brightnes shall appeare:
Then Clouds consume and in their stead,
came haile, and coales of fire.

13 The fiery Darts and thunder-bolts;
disperse them here and there:
And with his often lightenings,
he puts them in great feare.
14 Lord at thy wrath and threatnings,
and at thy chyding chéere:
The springs and the foundations,
of all the world appeare.

15 And from aboue the Lord sent downe,
to fetch me from below:
And pluckt me out of waters great,
that would me ouerflow.
16 And me deliuered from my foes,
that would haue made me thrall:
Yea from such foes as were too strong
for me to deale withall.

17 They did preuent me to oppresse,
in time of my great griefe:
But yet the Lord was my defence,
my succour and relefe.
18 He brought me forth in open place,
whereas I might be free:
And kept me safe, because he had
a fauour vnto mée.

19 And as I was an innocent,
so did he mée regard:
And to the cleannesse of my hands,
he gaue me my reward.
20 For that I walked in his waies,
and in his paths haue trod:
And haue not wauered wickedly,
against my Lord and God.

The third part.

21 But euermore I haue respect,
to his lawes and decrée:
His statutes and commandement,
I cast not out from mée:
22 But pure and cleane and vncorrupt,
appeared before his face:
And did refraine from wickednesse
and sinne in any case.

23 The Lord therefore will me reward,
as I haue done aright:
And to the cleannesse of my hands,
appearing in his sight.
24 For Lord with him that holy his,
wilt thou be holy too:
And with the good and vertuous men,
right vertuously wilt doe.

25 And to the louing and elect,
thy loue thou wilt reserue:
And thou wilt vse the wicked men,
as wicked men deserue.
26 For thou dost saue the simple folke,
in trouble when they lie:
And dost bring downe the countenance,
of them that loke full hie.

27 The Lord will light my Candle so,
that it shall shine full bright:
The Lord my God will make also,
my darkenesse to be light.
28 For by thine helpe an hoast of men,
discomfit Lord I shall:
By thée I scale and ouer-leape,
the strength of any wall.

29 Unspotted are the waies of God,
his words are purely trie:

He is a sure defence to such,
as in his faith abide.
30 For who is God except the Lord?
for other there is none:
Or else who is omnipotent,
saving our God alone?

The fourth part.

31 The God that girdeth me with strength
is he that I doe meane:
That all the waies wherein I walke,
did euermore keepe cleane.
32 That made my feete like to the Harts
in swiftnes of my pace:
And for my suerty brought me forth.
into an open place.

33 He did in order put my hands,
to battaile and to fight:
To breake in sunder barres of brasse,
he gaue mine armes the might.
34 Thou teachest me thy saving health,
thy right hand is my tower:
Thy loue and familiarity,
doth still increase my power.

35 And vnder me thou makest plaine,
the way where I should walke:
So that my feete shall neuer slip,
nor stumble at a balke.
36 And fiercly I pursue and take,
my foes that me annoyd:
And from the field doe not returne,
till they be all destroyd.

37 So I suppresse and wound my foes,
that they can rise no more:
For at my feete they fall downe flat,
I strike them all so sore.
38 For thou dost gird me with thy strength
to warre in such a wise:
That they be all scattred abroad,
that vp against me rise.

39 Lord thou hast put into my hands,
my mortall enemies yoke,
And all my foes thou dost deuide
in sunder. with thy stroke.
40 They cal'd for helpe but none gaue eare
nor holpe them with relefe:
Yea to the Lord they cal'd for helpe,
yet heard he not their griefe.

The fift part.

41 And still like dust before the wind,
I driue them vnder feete:
And swepe them out like filthy clay,
that lyeth in the street.
42 Thou keepst me from seditious folke,
that still in strife be led:
And thou dost of the Heathen folke,
appoint me to be head.

43 A people strange to me vnknowne,
and yet they shall me serue:
And at the first obey my words,
whereas my owne will swerue.
44 I shall be irksome to mine owne,
they will not see my light.
But wander wide out of the way,
and hide them out of sight.

45 But blessed be the liuing Lord,
most worthy of all praise:
That is my rocke and saving health,
praised be he alwaies
46 For God it is that gaue me power,
reuenged for to be:
And with his holy word subdude,
the people vnto me.
47 And from my foe deliuered me,
and set me higher then those,
That cruell and vngodly were,
and vp against me rose.
48 And for this cause O Lord my God,
to thee giue thanks I shall:

And ſing out praiſes to thy name,
among the Gentiles all.
40 That gaueſt great proſperity,
vnto the King I ſay:
To Dauid thine annoynted King,
and to his ſeed for aye.

Cœli enarrant. Pſal. xix. T. S.

He moueth the faithfull to glorify god by the workemanſhip, proportion, and ornaments of the heauens, and by the Law wherein god is reuealed familiarly to his choſen people.

Sing this as the 14. Pſalme.

THe Heauens and the firmament,
do wonderouſly declare:
The glory of God omnipotent,
his workes and what they are.
2 The wonderous works of God appeare
by euery daies ſucceſſe:
The nights which likewiſe their race run,
the ſelfe ſame things expreſſe.

3 There is no language, tong, or ſpéech,
where their ſound is not heard:
In all the earth and coaſtes thereof,
their knowledge is conferd.
4 In them the Lord made for the Sun,
a place of great renowne:
Who like a Bridegroome ready trimd,
doth from his Chamber come.

5 And as a valiant Champion,
who for to get a prize:
With ioy doth haſt to take in hand
ſome noble enterprize.
6 And all the skie from end to end,
he compaſſeth about:
Nothing can hide it from his heate,
but he will find it out.

7 How perfect is the Law of God,
how is his couenant ſure?
Conuerting ſoules and making wiſe,
the ſimple and obſcure.
8 Juſt are the Lords commaundements
and glad both heart and mind:
His precepts pure, and giueth light
to eies that bée full blind.

9 The feare of God is excellent,
and doth endure for euer:
The iudgements of the Lord are true,
and righteous altogether.
10 And more to bée embrac'd alwaies,
then fined gold I ſay:
The hony and the hony combe,
are not ſo ſwéet as they.

11 By them thy ſeruant is forewarnd,
to haue God in regard:
And in performance of the ſame,
there ſhall be great reward. (know
12 But Lord what earthly man doth
the errors of this life?
Then cleanſe my ſoule from ſecret ſinnes
which are in me moſt rife.

13 And kéepe me that preſumptuous ſins
preuaile not ouer me:
And then ſhall I bée innocent,
and great offences flée.
14 Accept my mouth, and eke my heart,
my words and thoughts each one:
For my redéemer and my ſtrength,
O Lord thou art alone.

Exaudiat te Deus. Pſal. xx. T. S.

The people pray to GOD to heare their King, and receiue his ſacrifice which he offered before hee went to battell againſt the *Ammonites*, declaring that the Heathen put their truſt in Horſes:

but

but they truſt onely in his name. Wherefore they ſhall fall, but the King and his people ſhall ſtand.

Sing this as the 14. *Pſalme.*

IN trouble and aduerſitie,
the Lord God heare thée ſtill:
The Maieſtie of Iacobs God,
defend thée from all il.
2 And ſend thée from his holy place,
his helpe at euery nèd:
And ſo in Sion ſtablish thée,
and make thée ſtrong indèd.

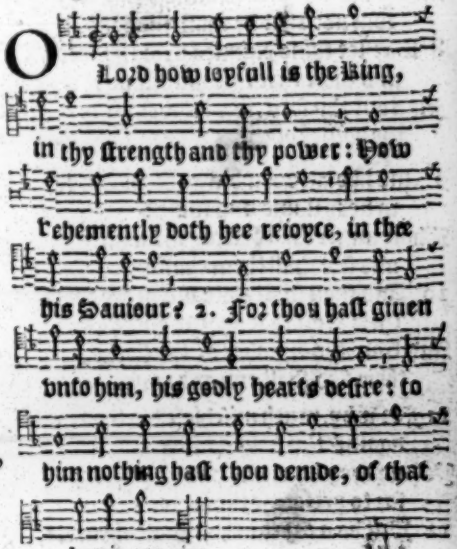
3 Remembring well the ſacrifice,
that now to him is done:
And ſo receiue right thankfully,
thy burnt offerings each one.
4 Accoꝛding to thy hearts deſire,
the Lord grant vnto thée:
And all thy counſell and deuiſe,
full well perfoꝛme may hée.

5 We ſhall reioyce when thou vs ſaueſt,
and our banners diſplay
Vnto the Lord, which thy requeſts,
fulfilled hath alway.
6 The Lord will his annointed ſaue,
I know well by his grace:
And ſend him health by his right hand,
out of his holy place.

7 In Chariots ſome put confidence,
and ſome in hoꝛſes truſt:
But we remember God our Lord,
that kèpeth pꝛomiſe iuſt.
8 They fall downe flat, but we do riſe
and ſtand vp ſtedfaſtly:
Now ſaue and helpe vs Lord and King,
on thée when we doe crie.

Domine in virtute. Pſal. xxi. T. S.

Dauid in the perſon of the people praiſeth God for the victory giuen them againſt the *Syrians* and *Ammonites*. 1. *Sam.* 11. Wherein hee was Crowned with the Crowne of the King of *Ammon*. 2. *Sam.* 12. And endued with the manifold bleſſing of God.



3 Thou didſt pꝛeuent me with thy gifts,
and bleſſings manifold:
And thou haſt ſet vpon his head,
a Crowne of perfect Gold.
4 And when he asked life of thée,
thereof thou madeſt him ſure:
To haue long life, yea, ſuch a life,
as euer ſhould endure.

5 Great is his glooꝛy by thy helpe,
thy benefite and ayde:
Great woꝛſhip and great honour both,
thou haſt vpon him laide.

6 Thou wilt giue him felicitie,
that neuer shall decay:
And with thy chærefull countenance,
wilt comfort him alway.

7 For why, the King doth strongly trust
in God for to preuaile:
Therefore his goodnesse and his grace,
will not that he shall quaile.
8 But let thine enimies fæle thy force,
and those that thæ withstand:
Find out thy foes, and let them fæle
the power of thy right hand.

9 And like an ouen burne them Lord,
in fiery flame and fume:
Thine anger shall destroy them all,
and fire shall them consume.
10 And thou shalt rote out of the earth,
their fruit that should encrease:
And from the number of thy flocke,
their sæd shall end and cease.

11 For why, much mischiefe did they mase
against thy holy name:
Yet did they faile, and had no power,
for to performe the same.
12 But as a marke thou shalt them set,
in a most open place:
And charge thy bow-strings readily,
against thine enemies face.

13 Be thou exalted Lord therefore,
in thy strength euery howre:
So shall we sing right solemnly,
praysing thy might and power.

Deus Deus meus. Psal. xxij. T.S.

¶ *David* complaineth of his desperate extremity, and declareth whereby hee recouereth himselfe from temptation. Vnder his person is figured CHRIST Herein is also declared the propheſie of Esay, hee was taken forth of prison and Iudgement.

Sing this as the 12. Psalme.

O God my God, wherefore dost thou
forsake me vtterly:
And helpest not when I doe make
my great complaint and cry?
2 To thæ my God euen all day long,
I doe both cry and call:
I cease not all the night, and yet
thou hearest not at all.

3 Euen thou that in thy sanctuary,
and holy place dost dwell:
Thou art the comfort and the ioy,
and glory of Israell.
4 And he in whom our Fathers old,
had all their hope for euer:
And when they put their trust in thæ,
thou didst them aye deliuer.

5 They were deliuered euer when
they called on thy name:
And for the faith they had in thæ,
they were not put to shame.
6 But I am now become a Worme
more like then any man:
An out-cast whom the people scorne,
with all the spight they can.

7 And me despise, as they behold
me walking on the way:
They grin, they mow, & nod their heads,
and on this wise they say.
8 This man did glory in the Lord,
his fauour and his loue:
Let him redæme and helpe him now,
his power if he will proue.

But Lord out of my mothers wombe,
I came by thy request:

Thou

Thou didst preserue me still in hope,
while I did sucke her breast.
10 I was committed from my birth,
with thee to haue abode:
Since I was in my Mothers wombe,
thou hast beene euer my God.

The second part.

11 Then Lord depart not now from me,
in this my present griefe:
Since I haue none to be my helpe,
my succour and relieue.
12 So many Buls do compasse me,
that be full strong of head:
Yea Buls so fat as though they had,
in Basan field beene fed.
13 They gape vpon me gredily,
as though they would me slay:
Much like a Lyon roaring out,
and ramping for his prey.
14 Int I drop downe like water shed,
my ioynts in sunder breake:
My heart doth in my body melt,
like ware against the heat.
15 And like a potsherd drieth my strength
my tongue it cleaueth fast
Vnto my iawes, and I am brought,
to dust of death at last.
16 And many Dogs doe compasse me,
and wicked counsell eke
Conspire against me cursedly,
they peirce my hands and feete.
17 I was tormented so that I,
might all my bones haue tould:
Yet still vpon me they doe looke,
and still they me behold.
18 My garments they deuided eke,
in parts among them all:
And for my coat they did cast lots,
to whom it might befall.
19 Therefore I pray thee be not far,
from me at my great need:
But rather sith thou art my strength,
to helpe me Lord make speed.
20 And from the sword Lord saue my soule,
by thy helpe and thy power:
And keepe my soule thy darling deare,
from Dogs that would deuoure.
21 And from the Lyons mouth y would
me all in sunder shiuer:
And from the hornes of Unicornes,
Lord safely me deliuer.
22 And I shall to my Brethren all,
thy Maiestie record:
And in thy Church shall praise the name,
of thee the liuing Lord.

The third part.

23 All ye that feare him praise his name,
thou Iacob honour him:
And all ye seed of Israell,
with reuerence worship him.
24 For he despiseth not the poore,
he turneth not away
His countenance when they doe call,
but granteth to their cry.
25 Among the flocke that feare the Lord,
I will therefore proclaime
Thy praise, and keepe thy promise made,
for setting forth thy name.
26 The poore shall eate and be sufficed,
and those that doe their deuer
To know the Lord, shall praise his name,
their hearts shall liue for euer.
27 All coasts on earth shall praise y Lord,
and turne to him for grace:
The Heathen folke shall worship him,
before his blessed face.
28 The kingdome of the Heathen folke,
the Lord shall haue therefore:

And he shall be their gouernour,
and king for euermore.

29 The rich men of his godly gifts,
shall fed and taste also:
And in his presence worship him,
and bow their knees full low.
30 And all that shall goe downe to dust,
of life by him must taste:
My seed shall serue and praise the Lord,
while any world shall last.

31 My seed shall plainely shew to them,
that shall be borne hereafter:
His iustice and his righteousnesse,
and all his workes of wonder.

Dominus regit. Psal. xxiij. W. W.

David hauing tried Gods manifold mercies diuerswayes, gathered assurance that God will continue his goodnesse for euer.

Sing this as the 23. Psalme.

THe Lord is onely my support,
and he that doth me fed:
How can I then lacke any thing,
whereof I stand in need?
2 He doth me fold in coats most safe,
the tender grasse fast by:
And after driues me to the streames,
which runne most pleasantly.

3 And when I fele my selfe neere lost,
then doth he me home take:
Conducting me in his right path,
euen for his owne names sake.
4 And though I were euen at deaths doze
yet would I feare none ill:
For with thy rod and shepheards crooke,
I am comforted still.

5 Thou hast my table richly deckt,
in despight of my foe:
Thou hast my head with balme refresht,
my cup doth ouerflow.
6 And finally while breath doth last,
thy grace shall me defend:
And in the house of God will I,
my time for euer spend.

Another of the same by
Thomas Steruhold.

MY Shepheard is the liuing Lord,
nothing therefore I need:
In pastures faire with waters calme,
he setes me forth to fed.
2 He did conuert and glad my soule,
and brought my mind in frame:
To walke in paths of righteousnesse,
for his most holy name.

3 Yea though I walke in vale of death,
yet will I feare none ill:
Thy rod, thy staffe doth comfort me,
and thou art with me still.
4 And in the presence of my foes,
my table thou hast spread:
Thou shalt O Lord fil full my cup,
and eke annoynt my head.

5 Through all my life thy fauour is,
so frankly shewed to me:
That in thy house for euermore,
my dwelling place shall bee.

Domini est terra. Psal. xxiij. T. S.

The grace of God being now vttered in the Temple more glorious thē before in the Tabernacle, *David* with exclamation setteth foorth the honour thereof, mouing the consideration of the eternall

nall Mansion prepared in Heauen, wherof this was but a figure.

Sing this as the 21. Psalme.

THe earth is all the Lords, with all
her store and furniture:
Yea his is all the world, and all
that therein doth endure.
2 For he hath safely founded it,
aboue the Sea to stand:
And layd alow the liquid flouds,
to flow beneath the land.

3 For who is he O Lord, that shall
ascend vnto thy hill:
Or passe into thy holy place,
there to continue still?
4 Whose handes are harmelesse, & whose (heart,
no spot there doth defile:
His soule not set on vanitie,
who hath not sworne to guile.

5 Him that is such a one, the Lord
shall place in blissefull plight:
And God his God and Sauiour,
shall yeild to him his right.
6 This is the brood of trauellers,
in seeking of his grace:
As Iacob did the Israelites,
in that time of his race.

7 Ye Princes ope your gates, stand ope,
the euerlasting gate:
For there shall enter in thereby,
the King of glorious state.
8 Who is the King of glorious state?
the strong and mighty Lord:
The mighty Lord in battell stout,
and tryall of the sword.

9 Ye Princes ope your gates, stand ope,
the euerlasting gate:
For there shall enter in thereby,
the King of glorious state.
10 What is the King of glorious state?
the Lord of hoasts he is:
The Kingdome and the Royalty,
of glorious state is his.

Adte Domine. Psal. xxv. T. S.

Dauid griued at his sins, and malicious enemies, most feruently prayeth for forgiuenesse, especially of such sinnes as he committed in his youth.



3 But shame shall them befall,
which harme them wrongfully:
Therefore thy pathes and thy right waies,
vnto me Lord descry.
4 Direct me in thy truth,
and teach me I the pray:
Thou art my God and Sauiour,
on thee I waite alway.

5 Thy mercies manifold,
I pray thee Lord remember:
And eke thy pitie plentifull,
for they haue beene for euer.

6 Remember not the faults,
and frailtie of my youth:
Remember not how ignorant,
I haue bene of thy truth.

7 Nor after my deserts,
let me thy mercy find:
But of thine owne benignitie,
Lord haue me in thy mind.
8 His mercie is full sweete,
his truth a perfect guide:
Therefore the Lord will sinners teach,
and such as goe aside.

9 The humble he will teach,
his precepts for to keepe:
He will direct in all his waies,
the lowly and the meeke.
10 For all the waies of God,
are truth and mercy both:
To them that keepe his Testament,
the witnesse of his troth.

The second part.

11 Now for thy holy name,
O Lord I thee intreat:
To grant me pardon for my sinne,
for it is wondrous great.
12 Who so doth feare the Lord,
the Lord doth him direct:
To lead his life in such a way,
as he doth best accept.

13 His soule shall euermore,
in goodnesse dwell and stand:
His seed and his posteritie,
inherite shall the land.
14 All those that feare the Lord,
know his secret intent:
And vnto them he doth declare,
his will and Testament.

15 Mine eies and eke mine heart,
to him I will aduance:
That pluckt my feet out of the snare,
of sinne and ignorance.
16 With mercie me behold,
to thee I make my mone:
For I am poore and desolate,
and comfortlesse alone.

17 The troubles of my heart,
are multiplied indeed:
Bring me out of this miserie,
necessitie, and need.
18 Behold my penertie,
mine anguish and my paine:
Remit my sinnes and mine offence,
and make me cleane againe.

19 O Lord behold my foes,
how they doe still increase:
Pursuing me with deadly hate,
that faine would line in peace.
20 Preserue and keepe my soule,
and eke deliuer me:
And let me not be ouerthrowne,
because I trust in thee.

21 Let my simple pureneſſe,
me from mine enemies shend:
Because I loke as one of thine,
that thou shouldst me defend.
22 Deliuer Lord thy folke,
and send them some releise:
I meane thy chosen Israell,
from all their paine and griefe.

Iudica me Domine. Psal. xxvi. T.S.

Dauid iniuriously oppressed, and helples, yet assured of his integrity to *Saul*, calleth to God to defend him, being causeleſſe afflicted. Then he desireth

to

to be in the company of the faithfull in the Congregation of God, whence hee was banished by Saul, promising godly life, open praises, thanke-giuing and sacrifice for his deliuerance.

Sing this as the 14. *Psalme.*

LOrd be my iudge and thou shalt see,
my pathes are right and plaine:
I trust in God, and hope that he,
will strength me to remaine.
2 Proue me my God, I thee desire,
my way to search and try:
As men doe proue their gold with fire,
my reines and heart espie.

3 Thy goodnesse layd before my face,
I durst behold alwaies:
For of thy truth I tread the trace,
and will doe all my daies.
4 I doe not lust to haunt or vse,
with men whose deeds are vaine:
To come in house I doe refuse,
with the deceitfull traine.

5 I much abhorre the wicked sort,
their deeds I much despise:
I doe not once to them resort,
that hurtfull things deuise.
6 My hands I wash and doe proceed,
in workes that are vpright:
Then to thine Altar I make speed,
to offer there in sight.

7 That I may speake & preach thy praise
that doth belong to thee:
And so declare how wondrous wayes,
thou hast beene god to mee.
8 O Lord thy house I loue most deare,
to me it doth excell:
I haue delight and would be neare,
where as thy grace doth dwell.

O shut not vp my soule with them,
in sinne that take their fill:
Nor yet my life among those men,
that take much bloud to spill.
10 Whose hands are heapt with craft & (guile
their life thereof is full:
And their right hand with wrench & wile,
for bribes doth plucke and pull.

11 But I in righteousnesse intend,
my time and daies to serue:
Haue mercy Lord and me defend,
so that I doe not swerue.
12 My foot is staid for all assaies,
it standeth well and right:
Wherefore to God will I giue praise,
in all the peoples sight.

Dominus Illuminatio. Psal. xxvij. I. H.

Dauid deliuered from great perils, giueth thankes, wherein wee see constant faith against the assaults of all enemies, and the end why he desireth to liue and to be deliuered. Then he exhorteth to faith, and to attend vppon God.

Sing this as the 14. *Psalme.*

THe Lord is both my helpe and light,
shall man make me dismaid?
Sith God doth giue me strength & might,
why should I be afraid?
2 While y^t my foes with all their strength
begin with me to braule:
And thinke to eate me vp at length,
themselues haue the fall.

3 Though they in campe against me lie,
my heart is not affraid:
In battell pitcht if they will trie,
I trust in God for aid.
4 One thing of God I doe require,
that he would not deny:

For

For which I pray and will desire,
till he to me apply.

5 That I within his holy place,
my life throughout may dwell:
To see the beauty of his face,
and view his Temple well.
6 In time of dread he shall me hide,
within his place most pure:
And keepe me secret by his side,
as on a rocke most sure.

7 At length I know the Lords good grace
shall make me strong and stout:
My foes to spoyle and cleane deface,
that compasse me about.
8 Therefore within his house will I,
giue sacrifice of praise:
With Psalmes and songs I will apply,
to laud the Lord alwaies.

The second part.

9 Lord heare the voyce of my request,
for which to thée I call:
Haue mercy Lord on me oppress,
and send me helpe withall.
10 My heart doth knowledge vnto thée,
I sue to haue thy grace:
When séeke my face sayest thou to me,
Lord I will séeke thy face.

11 In wrath turne not thy face away,
nor suffer me to slide:
Thou art my helpe still to this day,
be still my God and guide.
12 My parents both their Son forsoke,
and cast me off at large:
And then the Lord himselfe yet tooke,
of me the care and charge.

13 Teach me O Lord the way to thée,
and lead me forth aright:
For feare of such as watch for me,
to trap me if they might.
14 Doe not betake me to the will
of them that be my foes:
For they surmise against me still,
false witnesse to depose.

15 My heart would faint, but that in me
this hope is fixed fast:
The Lords Gods good grace shall it sée,
in life that aye shall last.
16 Trust still in God whose whole thou art
his will abide thou must:
And he shall ease and strength thy heart,
if thou in him do trust.

Ad te Dom. clamabo. Psal. xxviij. T. S.

¶ Being in feare and pensiuenesse to see God dishonoured by wicked men, hee cryeth for vengeance against them, & beeing assured that God hath heard him, he commendeth all the faithfull to his tuition.

Sing this as the 21. Psalme.

THou art O Lord my strength & stay
the succour which I crane:
Neglect me not least I be like,
to them that go to graue.
2 The voyce of thy suppliant heare,
that vnto thée doth cry:
When I lift vp my hands vnto
thy holy Arke most hie.

3 Repute me not among the sort
of wicked and peruert:
That speake right faire vnto their friends,
and thinke full ill in heart.
4 According to their handy worke,
as they deserue indeed:
And after their inuentions,
let them receiue their meed.

5 For

5 For they regard nothing Gods works,
his law ne yet his loze:
Therefore will he them and their sed,
destroy for euermore.
6 To render thanks vnto the Lord,
how great a cause haue I,
My voice, my praier, and my complaint,
that heard so willingly,

7 He is my sheild and fortitude,
my buckler in distresse:
My hope, my helpe, my hearts reliefe,
my song shall him confesse.
8 He is our strength and our defence,
our enemies to resist:
The health and the saluation,
of his elect by Christ.

9 Thy people and thine heritage,
Lord bless, guide, and preserue:
Increase them Lord and rule their hearts,
that they may neuer swerue.

Afferte Domino. Psal. xxix. T. S.

David exhorteth Princes, who for the most part thinke there is no God, at the least to feare him for the Thunders and tempests, for feare whereof all Creatures trēble. And albeit it threatneth sinners, yet it mooueth his to praise his name.

Sing this as the 18. *Psalme.*

GIue to the Lord ye Potentates,
ye rulers of the world:
Giue ye all praise, honour, and strength,
vnto the liuing Lord.
2 Giue glory to his holy name,
and honour him alone:
Worship him in his maiesty,
within his holy throne.

3 His voice doth rule the waters all,
euen as himselfe doth please:
He doth prepare the Thunder-claps,
and gouernes all the Seas.
4 The voyce of God is of great force,
and wondrous excellent:
It is most mighty in effect,
and most magnificent.

5 The voice of God doth rent and breake,
the Cedar trees so long:
The Cedar trees of Libanus,
which are most high and strong.
6 And makes them leape like as a Calfe,
or else the Unicorne:
Not onely trees, but Mountaines great,
whereon the trees are borne.

7 His voyce diuides the flames of fire,
and shakes the wildernesse:
8 It makes the desart quake for feare,
that called is Cades.
9 It makes the Hindes for feare to calue,
and makes the couerts plaine,
Then in his Temple euery man,
his glory doth proclaime.

10 The Lord was set aboue the floods,
ruling the raging Sea:
So shall he raigne as Lord and King,
for euer and for aye.
11 The Lord will giue his people power,
in vertue to encrease:
The Lord will blesse his chosen folke,
with euerlasting peace.

Exaltabote Domine. Psal. xxx. T. S.

When *David* should dedicate his house to the Lord, hee fell extreame sicke, without all hope of life, and therefore

afte-

after recouery he thanketh God, exhorting others to the like, and to learne by him that God is rather mercifull then seuere towards him: also that aduersitie is sudden. Then he prayeth, and promiseth to praise God for euer.

Sing this as the 25. Psalme.

ALL laud and praise with heart and voice,
O Lord I giue to thee:
Which didst not make my foes reioyce,
but hast exalted me.

2 O Lord my God to thee I cride,
in all my paine and griefe:
Thou gauest an eare and didst prouide,
to ease me with relefe.

3 Of thy good will thou hast cald backe,
my soule from Hell to saue:
Thou didst reuiue when strength did lacke
and keptst me from the graue.

4 Sing praise ye Saints that proue & see,
the goodnesse of the Lord:
In memory of his Maiestie,
reioyce with one accord.

5 For why, his anger but a space
doth last, and slacke againe:
But in his fauour and his grace,
alwaies doth life remaine.
Though gripes of griefe & pangs full sore,
shall lodge with vs all night:
The Lord to ioy shall vs restore,
before the day is light.

6 When I enioyd the world at will,
thus would I boast and say:
Such I am sure to fele none ill,
this wealth shall not decay.

7 For thou O Lord of thy good grace,
hast lent me strength and ayd:
But when thou turnedst away thy face,
my mind was sore dismaid.

8 Wherefore againe yet did I cry,
to thee O Lord of might:
My God with plaints I did apply,
and prayd both day and night.

9 What gaine is in my bloud sayd I,
if death destroy my dayes:
Doth dust declare thy Maiestie,
or yet thy truth doth praise.

10 Wherefore my God some pittie take,
O Lord I thee desire:
Doe not this simple soule forsake,
of helpe I thee require.

11 Then didst thou turne my griefe & wo,
into a cheerefull voice:
The mourning weed thou tokest me fro,
and madest me to reioyce.

12 Wherefore my soule vncessantly,
shall sing vnto thy prayse:
My Lord my God to thee will I,
giue laud and thanks alwaies.

In te Domine speraui. Psal. xxxi. T. S.

Dauid deliuered from great danger, sheweth first what meditation he hath by the power of faith, when death was before his eies, and how the fauour of God alwaies is ready to those that feare him: he exhorteth the faithfull to trust in God because he preserueth them.

Sing this as the 18. Psalme.

O Lord I put my trust in thee,
let nothing worke me shame:
As thou art iust deliuer me,
and set me quite from blame.

2 Heare

2 Heare me O Lord, and that anone,
to helpe me make good spéed:
Be thou my rocke and house of stone,
my fence in time of néed.

3 For why, as stones thy strength is tride
thou art my fort and tower:
For thy names sake be thou my guide,
and lead me in thy power.
4 Plucke forth my fet out of the snare,
which they for me haue layd:
Thou art my strength, and all my care
is for thy might and ayd.

5 Into thy hands Lord I commit,
my spirit which is thy due:
For why, thou hast redeemed it,
O Lord my God most true.
6 I hate such folke as will not part,
from things that be abhord:
When they on trifles set their hearts,
my trust is in the Lord.

7 For I will in thy mercy ioy,
I see it doth excell:
Thou séest when ought would me annoy,
and knowest my soule full well.
8 Thou hast not left me in their hand,
that would me ouer-charge:
But thou hast set me out of band,
to walke abroad at large.

The second part.

9 Great griefe O Lord doth me assaile,
some pittie on me take:
Mine eies ware dim, my sight doth faile,
my wombe for woe doth ake.
10 My life is worne with griefe & paine,
my yeares in woe are past:
My strength is gone, & through disdaine,
my bones corrupt and wast.
11 Among my foes I am a scorne,
my friends are all dismaid:
My neighbours and kinsmen borne,
to see me are afraid.
12 As men once dead are out of mind,
so am I now forgot:
As small effect in me they find,
as in a broken pot.

13 I heard the brags of all the rout,
their threats my mind did fray:
How they conspird and went about,
to take my life away.
14 But Lord I trust in thée for ayd,
not to be ouer-trod:
For I confesse, and still haue said,
thou art my Lord and God.

15 The length of all my life and age,
O Lord is in thy hand:
Defend me from the wrath and rage,
of them that me withstand.
16 To me thy seruant Lord erpresse,
and shew thy ioyfull face:
And saue me Lord for thy goodnesse,
thy mercy and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thée I call:
But let the wicked beare their shame,
and in the graue to fall.
18 O Lord make dumbe their lips out right,
which are addict to lies:
And cruelly with pride and spight
against the iust deuise.

19 O how great good hast thou in store,
laid vp full safe for them,
That feare and trust in thée therefore,
before the sonnes of men!
20 Thy presence shall them fence & guide
from all proud brags and wrongs:

Within

Within thy place thou shalt them hide,
from all the strife of tongues.
20 Thankes to the Lord that hath declard
on me his grace so farre:
Ye to defend with watch and ward,
as in a towne of warre.

21 Thus did I say both day and night,
when I was sore oppressed:
Loe, I was cleane cast out of sight,
yet heardst thou my request.
22 Ye Saints loue ye the Lord I say,
the faithfull he doth guide:
And so the proud he will repay,
according to their pride.

23 Be strong, & God shall stay your hart,
be bold and haue a lust:
For sure the Lord will take your part,
sith ye on him doe trust.

Beati quorum. Psal. xxxij. T. S.

David punished with grieuous sicknes for his sinnes, counteth all them happy to whome God doth not impute their transgressions. And after hee had confessed his sinnes, and obtained pardon, hee exhorteth the wicked men to liue godly, and the good to reioyce.

Sing this as the 25. Psalme.

THe man is blest whose wickednesse,
the Lord hath cleane remitted:
And he whose sinne and wickednesse,
is hid and also couered.
2 And blest is he to whom the Lord,
imputeth not his sinne:
Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whilst that I kept close my sinne,
in silence and constraint:
My bones did weare and waste away,
with dayly moane and plaint.
4 For night and day thy hand on me,
so grieuous was and smart:
That all my bloud and humors moist,
to drinesse did conuert.

5 I did therefore confesse my fault,
and all my sinnes discouer:
Then thou, O Lord, didst me forgiue,
and all my sinnes passe ouer.
6 The humble man shall pray therefore,
and seeke thee in due time:
So that the flouds of waters great
shall haue no power on him.

7 When trouble and aduersitie,
doe compasse me about:
Thou art my refuge and my ioy,
and thou dost rid me out.
8 Come hither and I will thee teach,
how thou shouldst walke aright:
I will thee guide as I my selfe,
haue learned by proofe and sight.

9 Be not so rude and ignorant,
as is the Horse and Mule:
Whose mouth without a raine or bit,
from harme thou canst not rule.
10 The wicked man shall manifold
sorrowes and griefe sustaine:
But vnto him that trusts in God,
his goodnesse shall remaine.

11 Be merry therefore in the Lord,
ye iust lift vp your voyce:
And ye of pure and perfect heart,
be glad and eke reioyce.

Exultate iusti. Psal. xxxij. I. H.

HEe exhorteth good men to praise God for creating and gouerning all things, for

for his faithfull promiſe for ſcattering the counſell of the wicked, teaching, that no Creature preſerueth any man, but onely his mercy.

Sing this as the 32. Pſalme.

YE righteous in the Lord reioyce,
it is a ſeemely ſight:
That vpright men with cheerefull voice,
ſhould praiſe the Lord of might.
2 Praiſe ye the Lord with Harp & ſong,
in Pſalmes and pleaſant things:
With Lute and inſtruments among,
that ſoundeth with ten ſtrings.

3 Sing to the Lord a ſong moſt new,
with courage giue him praiſe:
4 For why, his word is euer true,
His workes and all his waies.
5 To iudgement, equitie, and right,
he hath a great good will:
And with his gifts he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heauens all were wrought:
Their hoaſts and powers euery one,
his breath to paſſe hath brought.
7 The waters great gathered hath he,
on heapes within the ſhore:
And bid them in the depth to be,
as in a houſe of ſtore.

8 All men on earth, both leaſt and moſt,
feare God and keepe his law:
Ye that inhabite in each coaſt,
dread him and ſtand in awe.
9 What he commaunded wrought it was
at once with preſent ſpeede:
What he doth will is brought to paſſe,
with full effect indeed.

10 The counſell of the Nations rude,
the Lord will bring to nought:
He doth defeat the multitude,
of their deuiſe and thought.
11 But his decrees continue ſtill,
they neuer ſlacke nor ſwage:
12 The motions of his mind and will,
take place in euery age.

The ſecond part.

13 And bleſt are they to whom the Lord,
as God and guide is knowne:
Whom he doth chuſe of meere accord,
to take them as his owne.
14 The Lord from heauen caſt his ſight,
on men mortall by birth:
Conſidering from his ſeat of might:
the dwellers on the earth.

15 The Lord I ſay, whoſe hand hath wrought
mans heart, & doth it frame:
For he alone doth know the thought
and working of the the ſame.
16 A King that truſteth in his hoaſt
ſhall nought preuaile at length:
The man that of his might doth boaſt,
ſhall faile for all his ſtrength.

17 The troops of horſe-men eke ſhall faile
their ſturdy Steeds ſhall ſterue:
The ſtrength of Horſe ſhall not preuaile,
the rider to preſerue.
18 But loe the eyes of God attend,
and watch to aid the iuſt:
With ſuch as feare him to offend,
and on his goodneſſe truſt.

19 That he of death and all diſtreſſe,
may ſet their ſoule from dread:
And if that dearth the Land oppreſſe,
in hunger them to feed.

20 Where.

20 Wherefore our ſoule doth ſtill depend
on God our ſtrength and ſtay:
He is the ſheild vs to defend,
and driue all darts away.

21 Our ſoule in God hath ioy and game,
reioycing in his might:
For why, in his moſt holy name,
wee hope and haue delight.
22 Therefore let thy goodneſſe O Lord,
ſtill preſent with vs bee:
And wee alwaies with one accord,
will onely truſt in thee.

Benedicam Dom. Pſal. xxxiiij. T. S. Dauid hauing eſcaped *Achis* (1. *Sam.* 22) praiſeth God for his deliuerance, giuing others example to truſt in God, to feare and ſerue him, who defendeth the godly with his Angels, and vtterly deſtroyeth the wicked in their ſinnes.

Sing this as the 30. *Pſalme.*

I Will giue laud and honour both,
vnto the Lord alwaies:
And eke my mouth for euermore,
ſhall ſpeake vnto his praiſe.
2 I doe delight to laud the Lord,
in ſoule and eke in voice:
That humble men and mortified,
may heare and ſo reioyce.

3 Therefore ſee that ye magnifie,
with me the liuing Lord:
And let vs now exalt his name,
together with one accord.
4 For I my ſelfe beſought the Lord,
he anſwered me againe:
And me deliuered incontinent,
from all my feare and paine.

5 Who ſo they be that him behold,
ſhall ſee his light moſt cleare:
Their countenance ſhall not be daſht,
they need it not to feare:
6 This ſilly wretch for ſome releife,
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.

7 The Angell of the Lord doth pitch
his tents in euery place:
To ſaue all ſuch as feare the Lord,
that nothing them deface.
8 Taſt and conſider well therefore,
that God is good and iuſt:
O happy man that maketh him
his onely ſtay and truſt.

9 Feare ye the Lord ye holy ones,
aboue all earthly thing:
For they that feare the liuing Lord,
are ſure to lacke nothing.
10 The Lyons ſhall be hunger-bit,
and pind with famine much:
But as for them that feare the Lord,
no lacke ſhall be to ſuch.

The ſecond part.

11 Come neere therefore my children deare
and to my words giue eare:
I ſhall you teach the perfect way,
how ye the Lord ſhall feare.
12 Who is that man that would liue long,
and lead a bleſſed life?
13 See thou refraine thy tongue and lips,
from all deceit and ſtrife.

14 Turne backe thy face from doing ill,
and doe the Godly deed:
Inquire for peace and righteouſneſſe,
and follow it with ſpeed.
15 For why, the eyes of God aboue,
vpon the iuſt are bent:
His eares likewiſe doe heare the plaint,

of

of the poꝛe innocent.

16 But he doth frowne and bend his
vpon the wicked traine: (bꝛowes,
And cuts away the memoꝛie
of them that should remaine.
17 But when the iuſt doe call and crie,
the Loꝛd doth heare them ſo:
That out of paine and miſery
foꝛthwith he lets them goe.

18 The Loꝛd is kind and ſtrait at hand,
to ſuch as be contrite:
He ſaues alſo the ſoꝛowfull,
the meeke and poꝛe in ſpirit.
19 Full many be the miſeries,
that righteous men do ſuffer:
But out of all aduerſities,
the Loꝛd doth them deliuer.

20 The Loꝛd doth ſo pꝛeſerue and keepe
his very bones alway:
That not ſo much as one of them,
doth periſh oꝛ decay.
21 The ſinne ſhall ſlay the wicked man,
which he himſelfe hath wꝛought:
And ſuch as hate the righteous man,
ſhall ſone be bꝛought to nought.

22 But they that feare the liuing Loꝛd,
the Loꝛd doth ſaue them ſound:
And who that put their truſt in him,
nothing ſhall them confound.

Indicame Domine. Pſal. xxxv. I. H.

Saules flatterers perſecuted *Dauid*, who praieth for reuenge, that his innocẽcy may be declared, and that ſuch as take his part may reioyce, for which he promiſeth to magnifie Gods name all the dayes of his life.

Sing this as the 14. Pſalme.

LOꝛd plead my cauſe againſt my foes,
confound their foꝛce and might:
Fight on my part againſt all thoſe,
that ſeeke with me to fight.
2 Lay hand vpon the ſpeare and ſheild,
thy ſelfe in armoꝛ deſſe:
Stand vp foꝛ me and fight the field,
to helpe me in diſtreſſe.

3 Eird on thy ſwoꝛd and ſtop the way,
mine enemies to withſtand:
That thou vnto my ſoule maiſt ſay,
loe I thy helpe at hand.
4 Confound them with rebuke & blame,
that ſeeke my ſoule to ſpill:
Let them turne backe and fly with ſhame,
that thinke to woꝛke me ill.

5 Let them diſperſe and fly abꝛoad,
as wind doth dꝛiue the duſt:
And that the Angell of our God,
their might away may thꝛuſt.
6 Let all their waies be void of light,
and ſlipery like to fall:
And ſend thine Angell with thy might,
to perſecute them all.

7 Foꝛ why, without my fault they haue
in ſecret ſet a gin:
And foꝛ no cauſe haue digd a caue,
to take my ſoule therein.
8 When they thinke leaſt & haue no care,
O Loꝛd deſtroy them all:
Let them be trapt in their owne ſnare,
and in their miſcheife fall.

9 And let my ſoule, my heart, and voice,
in God haue ioy and wealth:
That in the Loꝛd I may reioyce,
and in his ſauing health.

10 And then my bones ſhall ſpeake & ſay,
my parts ſhall all agree:
O Lord though they doe ſeeme full gay,
what man is like to thee?

The ſecond part.

11 Thou doſt defend the weak from them
that are both ſtout and ſtrong:
And rid the poore from wicked men,
that ſpoyle and doe them wrong.
12 My cruell foes againſt me riſe,
to witneſſe things untrue:
And to accuſe me they deuiſe,
of that I neuer knew.

13 Where I to them did owe good will,
they quite me with diſdaine:
That they ſhould pay my good with ill,
my ſoule doth ſore complaine.
14 When they were ſick I mourn'd there-
and clad my ſelfe in ſacke: (fore,
With faſting I did faint full ſore,
to pray I was not ſlacke.

15 As they had béene my Brethren déere,
I did my ſelfe behaue:
As one that maketh mournefull chéere,
about his mothers graue.
16 But they at my diſeaſe did ioy,
and gather on a rout:
Yea abiect ſlaues at me did toy,
with mockes and checks full ſtout.

17 The belly Gods and flattring traine,
that all good things deride:
At me do grin with great diſdaine,
and plucke their mouthes aſide.
18 Lord when wilt thou amend this geare
why doſt thou ſtay and pauſe?
O rid my ſoule mine onely deare,
out of theſe Lyons clawes.

19 And then will I giue thanks to thee,
before the Church alwaies:
And where as moſt of people bee,
there will I ſhew thy praiſe.
20 Let not my foes preuaile on me,
which hate me for no fault:
Nor yet to winke or turne their eye,
that cauſleſſe me aſſault.

The third part.

21 Of peace no word they thinke or ſay,
their talke is all vntrue:
They ſtill conſult and would betray,
all thoſe that peace enſue,
22 With open mouth they run at me,
they gape, they laugh, they ſéere:
Well, well, ſay they, our eye doth ſée,
the thing that wee deſire.

23 But Lord thou ſeeſt what waies they take,
ceaſe not this geare to mend,
Be not farre off, nor me forſake,
as men that faile their friend.
24 Awake, ariſe, and ſtir abroad,
defend me in my right:
Reuenge my cauſe my Lord my God,
and ayd me with thy might.

25 According to thy righteouſneſſe,
my Lord God ſet me free:
And let not them their pride expreſſe,
nor triumph ouer me.
26 Let not their hearts reioyce and cry,
there, there, this geare goeth trim:
Nor giue them cauſe to ſay on high,
wee haue our will on him.

27 Confound them with rebuke & ſhame
that ioy when I doe mourne:
And pay them home with ſpite and blame,
that brag at me with ſcorne.
28 Let them be glad and eke reioyce,
which loue mine vpright way:

And

And they all times with heart and voyce,
shall praiſe the Lord and ſay:

29 Great is the Lord and doth excell,
for why, he doth delight
To ſee his ſeruants proſper well,
that is his pleaſant ſight.
30 Wherefore my tongue I will apply,
thy righteouſneſſe to praiſe:
Unto the Lord my God will I,
ſing laud and thanks alwaies.

Dixit iniuſtus. Pſal. xxxvi. I. H.

David vexed by the wicked, complaineth of their malice, but conſidering Gods great mercie to all Creatures, eſpecially towards his children, by faith therefore he is comforted and aſſured of his deliuerance.

Sing this as the 35. Pſalme.

THe wicked with his workes vniuſt,
doth thus perſwade his heart:
That of the Lord he hath no truſt,
his feare is ſet apart.
2 Yet doth he ioy in his eſtate,
to walke as he began:
So long till he deſerue the hate,
of God and eke of man.

3 His words are wicked, vile, & nought,
his tongue no truth doth tell:
Yet at no hand will he be taught,
which way he may doe well.
4 When he ſhould ſléepe thé doth he muſe
his miſcheiſe to fulfill:
No wicked waies he doth refuſe,
nor nothing that is ill.

5 Vnt Lord thy goodneſſe doth aſcend
aboue the heauens high:
So doth thy truth it ſelfe extend,
vnto the cloudy ſkie.
6 Much more then hils ſo high and ſtéepe,
thy iuſtice is expreſſe:
Thy iudgement like to ſeas moſt déepe,
thou ſaueſt both man and beaſt.

7 Thy mercie is aboue all things,
O God it doth excell:
In truſt whereof, as in thy wings,
the ſonnes of men ſhall dwell:
8 Within thy houſe they ſhall be fed,
with plenty at their will:
Of all delights they ſhall be ſped,
and take thereof their fill.

9 For why, the well of life ſo pure,
doth euer flow from thée:
And in thy light we are full ſure,
the lacking light to ſée.
10 From ſuch as thée deſire to know,
let not thy grace depart:
Thy righteouſneſſe declare and ſhew
to men of vpright heart.

11 Let not the proud on me preuaile,
O Lord of thy good grace:
Nor let the wicked me aſſaile,
to throw me out of place.
12 But they in their deuiſe ſhall fall,
that wicked workes maintaine:
They ſhall be ouerthrowne withall,
and neuer riſe againe.

Noli æmulari Pſal. xxxvij. W. W.

Becauſe the Godly ſhold not be daunted to ſee wicked men proſper, *David* ſheweth that all things ſhall be granted euen with heartes deſire to them that loue and feare God: but the wicked albeit they flouriſh for a time, ſhall at length periſh.

Sing this as the 35. Pſalme.

GRudge not to ſee the wicked men,
in wealth to flouriſh ſtill:
Nor yet envie ſuch, as to ill
haue bent and ſet their will.
2 For as greene graſſe & flouriſhing hearbs
are cut and wither away:
So ſhalt their great proſperity,
ſone paſſe, fade, and decay.

3 Truſt thou therefore in God alone,
to doe well giue thy mind:
So ſhall thou haue the land as thine,
and there ſure food ſhalt find.
4 In God ſet all thy hearts delight,
and loke what thou wouldſt haue:
Or elſe canſt wiſh for all the world,
thou needſt it not to craue.

5 Caſt both thy ſelfe and thy affaires,
on God with perfect truſt:
And thou ſhalt ſee with patience,
the effect both ſure and iuſt.
6 Thy perfect life and godly name,
he will cleare as the light:
So that the Sunne euen at noon-dayes,
ſhall not ſhine halfe ſo bright.

7 Be ſtill therefore, and ſtedfaſtly
on God ſee thou wait then:
Not ſhrinking for the proſperous ſtate,
of lewd and wicked men.
8 Shake off deſpight, enuie and hate,
at leaſt in any wiſe:
Their wicked ſteps auoyd and fly,
and follow not their guiſe.

9 For euery wicked man will God,
deſtroy both more and leſſe:
But ſuch as truſt in him are ſure,
the land for to poſſeſſe.
10 Watch but a while, and thou ſhalt ſee
no more the wicked traine.
No not ſo much as houſe or place,
where once he did remaine.

The ſecond part.

11 But mercifull and humble men,
enioy ſhall ſea and land:
In reſt and peace they ſhall rejoyce,
for nought ſhall them withſtand.
12 The lewd men and malitious,
againſt the iuſt conſpire:
They gnaſh their teeth at him, as men
which doe his bane deſire.

13 But while ſ lewd men thus do think,
the Lord laughes them to ſcorne:
For why, he ſeeth their tearme approach,
when they ſhall ſigh and mourne.
14 The wicked haue their Sword out-(drawn
their bow eke haue they bent:
To ouerthrow and kill the poore,
as they the right way went.

15 But the ſame ſword ſhall peirce their (hearts,
which was to kill the iuſt:
Likewiſe the bow ſhall breake to ſhiuers,
wherin they put their truſt.
16 Doubtleſſe the iuſt mans poore eſtate
is better a great deale more,
Then all theſe lewd and worldly mens,
rich pompe and heaped ſtore.

17 For be their power neuer ſo ſtrong,
God will it ouerthrow:
Where contrary he doth preſerue,
the humble men and low.
18 He ſeeth by his great prouidence,
the good mans trade and way:
And will giue them inheritance,
which neuer ſhall decay.

19 They ſhall not be diſcouraged,
when ſome are hard beſted:
When other ſhall be hunger-bit,
they ſhall be clad and fed.

20 For

20 For whoſoeuer wicked is,
and enemy to the Lord: (greaſe,
Shall quaile, yea melt euen as Lambs
or ſmoake that flieth abroad.

The third part.

21 Behold the wicked borroweth much,
and neuer payeth againe:
Whereas the iuſt by liberall gifts,
make many glad and faine.
22 For they whom God doth bleſſe, ſhall
the land for heritage: (haue
And they whom he doth curſe likewiſe,
ſhall periſh in his rage.

23 The Lord ỹ iuſt mans waies doth
and giues him good ſucceſſe: (guide,
To euery thing he takes in hand,
he ſendeth good addreſſe.
24 Though that he fall, yet is he ſure,
not vtterly to quaile:
Becauſe the Lord ſtretcheth out his hand
at néed, and doth not faile.

25 I haue béene yong, and now am old,
yet did I neuer ſée
The iuſt man left, nor yet his ſéed,
to beg for miſery.
26 But giues alwaies moſt liberally,
and lends whereas is néed:
His children and poſterity,
receiue of God their méed.

27 Fly vice therefore and wickedneſſe,
and vertue doe imbrace:
So God ſhall grant thée long to haue
in earth a dwelling place.
28 For God ſo loueth equitie,
and thewes to his ſuch grace:
That he preſerues them euermore,
but ſtroyes the wicked race.

29 Whereas the good and godly men,
inherite ſhall the Land:
Hauing as Lords all things therein,
in their owne power and hand.
30 The iuſt mans mouth doth euer ſpeake
of matters wiſe and high:
His tongue doth talke to diſſie,
with truth and equitie.

31 For in his heart the law of God
his Lord doth ſtill abide:
So that where ere he goes or walkes,
his foot can neuer ſlide.
32 The wicked like a rauening Wolfe,
the iuſt man doth beſet:
By all meanes ſéeking him to kill,
if he fall in his net.

The fourth part.

33 Though he ſhould fall into his hands,
yet God would ſuccour ſend:
Though men againſt him ſentence giue,
God would him yet defend.
34 Wait thou on God and kéepe his way,
he ſhall preſerue thée then:
The earth to rule, and thou ſhalt ſée,
deſtroyd theſe wicked men.

35 The wicked haue I ſéene moſt ſtrong,
and placed in high degrée:
Flouriſhing in all wealth and ſtore,
as doth the Laurell tree.
36 But ſuddenly he paſſed away,
and loe he was quite gone:
Then I him ſought, but could not find,
the place where dwelt ſuch one.

37 Marke and behold the perfect man,
how God doth him increaſe:
For the iuſt man ſhall haue at length,
great ioy with reſt and peace.
38 As for tranſgreſſors woe to them,
deſtroyd they ſhall all bée:

God will cut off their budding race,
and rich poſterity.

39 But the ſaluation of the iuſt,
doth come from God aboue:
Who in their troubles ſends them ayd,
of his meere grace and loue.
40 God doth them helpe, ſaue and deliuer
from lewd men and vniuſt:
And ſtill will ſaue them whilſt that they
in him doe put their truſt.

Domine ne in. Pſal. xxxviij. I. H.

David ſicke of ſome grieuous diſeaſe, acknowledgeth himſelfe to bee chaſtiſed of the Lord for his ſinnes, and therefore prayeth to God to turne away his wrath: but in the end with firme confidence, and commending his cauſe to God, hopeth for ſpeedy helpe at his hand.

Sing this as the 35. Pſalme.

PVt me not to rebuke O Lord,
in thy prouoked ire:
Ne in thy heauy wrath O Lord,
correct me I deſire.
2 Thy arrowes do ſtick faſt in me,
thine hand doth preſſe me ſore:
And in my fleſh no health at all,
appeareth any more.

3 And all this is by reaſon of
thy wrath that I am in,
Nor any reſt is in my bones,
by reaſon of my ſinne.
4 For loe, my wicked doings Lord,
aboue my head are gone:
A greater load then I can beare,
they lye me ſore vpon.

5 My wounds ſtincke, and are feſtred ſore
as loathſome are to ſee:
Which all through mine owne folliſhneſſe,
betideth vnto me.
6 And I in carefull wiſe am brought,
in trouble and diſtreſſe:
That I goe wailing all the day,
in dolefull heauineſſe.

7 My loynes are fild with ſore diſeaſe,
my fleſh hath no whole part:
8 I feeble am and broken ſore,
I roare for griefe of heart.
9 Thou knowſt Lord my deſire, thy eye
are open in thy ſight: (groanes
10 My heart doth pant, my ſtrength doth
mine eies haue loſt their light.)faile

11 My louers and my wonted friends,
ſtand loking on my woe:
And eke my kinſmen farre away,
are me departed fro.
12 They that did ſeeke my life laid ſnares,
and they that ſought the way
To do me hurt ſpake lies, and thought
on Treaſon all the day.

The ſecond part.

13 But as a deafe man I became,
that cannot heare at all:
14 And as one dumbe that opens not,
his mouth to ſpeake withall.
15 For all my confidence O Lord
is wholy ſet on thee:
16 O Lord, thou Lord that art my God,
thou ſhalt giue eare to me.

This did I craue that they my foes,
triumph not ouer me.
17 For when my foot did ſlip then they
did ioy my fall to ſee.
And truely I (poore wretch) am ſet
in place a wofull wight:

And

And eke my grieuous heauineſſe,
is euer in thy ſight.

18 For while that I my wickedneſſe,
in humble wiſe confeſſe:
And while I for my ſinfull dæds,
my ſorrowes doe expreſſe.

19 My foes doe ſtill remaine aliue,
and mighty are alſo:
And they that hate me wrongfully,
in number hugely grow.

20 They ſtand againſt me, that my good
with euill doe repay,
Becauſe that good and honeſt things,
I doe enſue alway.

21 Forſake me not O Lord my God,
be thou not farre away:

22 Haſt me to helpe my Lord my God,
my ſafety and my ſtay.

Dixi cuſtodiam. Pſal. xxxix. I. H.

Dauid hauing determined ſilence, yet braſt forth into words that he would not through his bitter griefe. For he maketh certaine requeſts, which taſt of mans infirmity, yet mixed with many prayers, & all to ſhew a mind wonderfully troubled, that it may appeare how hee did ſtriue mightily againſt death and deſperation.

Sing this as the 38. Pſalme.

I Said I will loke to my waies,
for feare I ſhould go wrong:
I will take hæd altimes that I,
offend not with my tongue.

2 As with a bit I will kæpe faſt,
my mouth with force and might:
Not once to whiſper all the while
the wicked are in ſight.

3 I held my tongue and ſpake no word,
but kept me cloſe and ſtill:
Yea, from good talke I did refraine,
but ſore againſt my will.

4 My heart wart hot within my breaſt,
with muſing, thought, and doubt:
Which did increaſe and kirre the fire,
at laſt theſe words burſt out.

5 Lord number out my life and daies,
which yet I haue not paſt:
So that I may be certified,
how long my life ſhall laſt.

6 Lord thou haſt pointed out my life,
in length much like a ſpan:
Mine age is nothing vnto thee,
ſo vaine is euery man.

7 Man walketh like a ſhade, and doth
in vaine himſelfe annoy:
In getting goods and cannot tell,
who ſhall the ſame enioy.

8 Now Lord ſith things this wiſe do frame
what helpe doe I deſire?
Of truth my helpe doth hang on thee,
I nothing elſe require.

The ſecond part.

9 From all the ſinnes that I haue done,
Lord quit me out of hand:
And make me not a ſcorne to fooles,
that nothing vnderſtand.

10 I was as dumbe, and to complaine,
no trouble might me moue:
Becauſe I knew it was thy worke,
my patience for to proue.

11 Lord take from me thy ſcourge and plage
I can them not withſtand:
I faint and pine away for feare
of thy moſt heauy hand.

12 When thou for ſin doſt man rebuke,
he wareth woe and wan:

As doth a cloth ỹ Mothes haue fret,
so vaine a thing is man.

13 Lord heare my ſuite & giue good hēd,
regard my teares that fall:
I ſoiourne like a ſtranger herre:
as did my Fathers all.
14 O ſpare a little, giue me ſpace,
my ſtrength for to reſtore:
Before I goe away from hence,
and ſhall be ſēne no more.

Expectans Expectani. Pſal. xl. I.H.

Dauid deliuered from great danger, doth magnifie God therefore, and commendeth his prouidence toward all mankind. Thē hee promiſeth to giue himſelfe wholy to Gods ſeruice, & declareth how God is truely worſhipped. Afterward hee giueth thanks, & hauing complained of his enemies, he calleth for ayd & ſuccour.

Sing this as the 35. Pſalme.

I Waited long and ſought the Lord,
and patiently did beare:
At length to me hee did accord,
my voyce and cry to heare.
2 He pluckt me from the lake ſo deepe,
out of the myre and clay:
And on a rocke he ſet my feet,
and he did guide my way.

3 To me he taught a Pſalme of praiſe,
which I muſt ſhew abroad:
And ſing new ſongs of thanks alwayes,
vnto the Lord our God.
4 When all the folke theſe things ſhall ſee,
as people much afraid:
Then they vnto the Lord ſhall flee,
and truſt vpon his ayd.

5 O bleſt is he whoſe hope and heart
doth in the Lord remaine:
That with the proud doth take no part,
nor ſuch as lye and faine.
6 For (Lord my God) thy wondrous deeds
in greatneſſe farre do paſſe:
Thy fauour towards vs exceeds,
all things that euer was.

7 When I entend and doe deuiſe,
thy workes abroad to ſhew:
To ſuch a reckoning they do riſe,
thereof no end I know.
8 Burnt offrings thou delightſt not in,
I know thy whole deſire:
With ſacrifice to purge his ſinne,
thou doſt no man require.

9 Meat offrings and ſacrifice,
thou wouldſt not haue at all:
But thou O Lord haſt open made,
mine eares to heare withall.
10 But then ſaid I, behold and loke,
I come a meane to be:
For in the volume of thy booke,
thus it is ſaid of me.

11 That I O God ſhould doe thy mind,
which thing doth like me well:
For in my heart thy law I find
faſt placed there to dwell.
12 Thy iuſtice and thy righteouſneſſe,
in great reſorts I tell:
Behold my tongue no time doth ceaſe,
O Lord thou knoweſt full well.

The ſecond part.

13 I haue not hid within my breaſt,
thy goodneſſe as by ſtealth:
But I declare and haue expreſt,
thy truth and ſauing health.
14 I kept not cloſe thy louing mind,
that no man ſhould it know:

The

The trust that in thy truth I find,
to all the Church I show.

15 Thy tender mercy Lord from me
withdraw thou not away:
But let thy loue and verity,
preserue me still for aye.
For I with mischiefes many a one,
am sore belet about:
My sinnes increase and so come on,
I cannot spie them out.

6 For why, in number they exceed
the haires vpon my head:
My heart doth faint for very dread,
that I am almost dead.
17 With speed send helpe and set me free,
O Lord I thee requite:
Make haste with ayd to succour me,
O Lord at my desire.

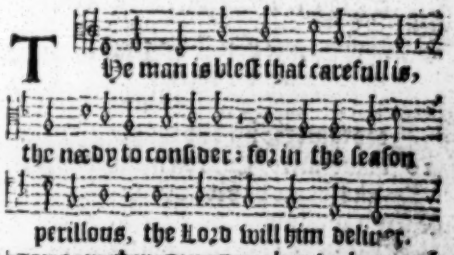
18 Let them sustaine rebuke & shame,
that seeke my soule to spill:
Driue backe my foes and them defame,
that wish and would me ill.
19 For their ill feats doe them descry,
that would deface my name:
Alwaies at me they raile and cry,
fie on him, fie for shame.

20 Let them in thee haue ioy & wealth,
that seeke to thee alwaies:
That those that loue thy sauing health,
may say to God be praise.
21 But as for me I am but poore,
oppress and brought full low:
Yet thou O Lord wilt me restore,
to health full well I know.

22 For why, thou art my hope and trust,
my refuge, helpe, and stay:
Wherefore my God as thou art iust,
with me no time delay.

Beatus qui. Psal. xli. T. S

David grieuously afflicted, blesseth the that pittie his case, complaining on his faithlesse friends, such as *Iudas*, *Ioh.* 13. Then hee giueth thanks for Gods mercy in chastising him gently, & not suffering his enemies to triumph.



2. The Lord will make him safe & sound,
and happy in the land: and he will not
deliuer him, into his enemies hand.

3 And in his bed when he lyeth sicke,
the Lord will him restore:
And thou O Lord wilt turne to health,
his sickenesse and his sore.
4 Then in my sickenesse thus say I,
haue mercy Lord on me:
And heale my soule which is full woe,
that I offended thee.

5 Mine enemies wisht me ill in heart,
and thus of me did say:
When shall he die, that all his name,
may vanish cleane away?
6 And when they come to visite me,
they aske if I do well:
But in their hearts mischiefe they hatch,
and to their mates it tell.

7 They

7 They bite their lips and whisper so,
as though they would me charme:
And cast their fetches how to trap
me with some mor tall harme.
8 Some grieuous sin hath brought him to
this sickneſſe, say they plaine:
He is so low, that without doubt
rise can he not againe.

9 The man also that I did trust,
with me did vse deceit:
Who at my table eate my bread,
the same for me laid wait.
10 Haue mercy Lord on me therefore,
and let me be preserued:
That I may render vnto them,
the things they haue deserued.

11 By this I know assuredly,
to be beloued of thee:
When that mine enemies haue no cause
to triumph ouer me.
12 But in my right thou hast me kept,
and maintayned alway:
And in thy presence place assigned,
where I shall dwell for aye.

13 The Lord the God of Israell,
be praised euermore:
Euen so be it, (Lord will I say,)
euen so be it therefore.

Quemadmodum. Psal. xlij. I. H.

David is grieued, that through persecutors he could no be present in the congregation, protesting his presence in heart, albeit in body separate. At last he sheweth, that notwithstanding these sorrowes and thoughts, yet hee continually putteth his trust in the Lord.

Sing this as the 3. Psalme.

LIke as the Hart doth breath and bray,
the well-springs to obtaine:
So doth my soule desire alway,
with the Lord to remaine.
2 My soule doth thirst, and would draw
the liuing God of might: (neare,
O when shall I come and appeare,
in presence of thy sight?

3 The teares all times are my repast,
which from mine eies do slide:
When wicked men cry out so fast,
where now is God thy guide?
4 Alas, what griefe is it to thinke
what freedome once I had?
Therefore my soule as at pits brinke,
most heauy is and sad.

When I did march in good array,
furnished with my traine,
Vnto the temple was our way,
with songs and hearts most faine.
5 My soule why art thou sad alwayes,
and fretst thus in my breſt?
Trust still in God, for him to praise,
I hold it alwaies best.

By him I haue succour at need,
against all paine and griefe:
He is my God which with all speed,
will hast to send reliefe.
6 And thus my soule within me Lord,
doth faint to thinke vpon:
The Land of Iordan, and record
the little hill Hermon.

The second part.

7 One griefe another in doth call,
as clouds burst out their voice:
The flouds of euill which doe fall,
runne ouer me with noyse.
8 Yet I by day felt his goodneſſe,

and

and helpe at all aſſaies:
Likewiſe by night I will not ceaſe,
the liuing God to prayſe.

9 I am perſwaded thus to ſay,
to him with pure pretence:
O Lord thou art my guide and ſtay,
my rocke and ſure defence.
10 Why doe I then in penſiuenesſe,
hanging the head thus walke:
While that mine enemies me oppreſſe,
and vexe me with their talke?

11 For why, they pierce my inward parts, with pangs to be abhord:
When they crie out with ſtubborne harts, where is thy Lord thy God?
12 So ſone why doſt thou faint & quaile,
my ſoule with paine oppreſt?
With thoughts why doeſt thy ſelfe aſſaile
ſo ſore within my breſt?

13 Truſt in the Lord thy God alwaies,
and thou the time ſhalt ſee,
To giue him thanks with laud & prayſe,
for health reſtor'd to thee.

Indica me Domine. Pſal. xliij. T. S.

Hee prayeth to bee deliuered from them which conſpire with *Abſolon*, to the end that hee might ioyfully praiſe God in his holy congregation.

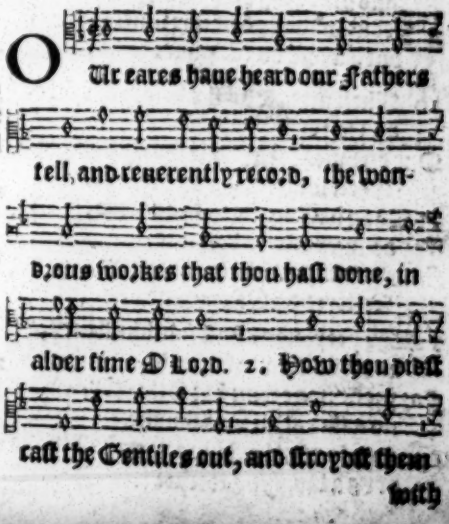
Sing this as the 35. Pſalme.

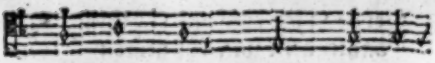
IUdge and reuenge my cauſe O Lord,
from them that euill bee:
From wicked and deceitfull men,
O Lord deliuer mee.
2 For of my ſtrength thou art the God,
why putſt thou me thee fro?
And why walke I ſo heauily,
oppreſſed with my foe?
3 Send out thy light and eke thy truth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then ſhall I to the Altar goe,
of God my ioy and chere:
And on my Harpe giue thanks to thee,
O God my God moſt dere.

5 Why art thou then ſo ſad my ſoule,
and fretſt thus in my breſt?
Still truſt in God, for him to prayſe
I hold it alwaies beſt,
6 By him I haue deliuerance,
againſt all payne and griefe:
He is my God which doth alway,
at need ſend me reliefe.

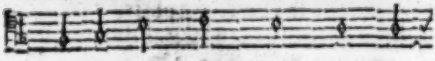
Deus auribus. Pſal. xliij. T. S.

A moſt earneſt prayer made in the name of the faithfull in perſecution, for ſuſtayning the quarrell of Gods word, as in S. Paul. *Rom.* 8.





with ſtrong hand: Planting our Fa-



thers in their place, and gauelt to



them their land.

3 They conquered not by ſwoꝛd noꝛ
the land of thy beheſt: (ſtrength
But by thy hand, thine arme and grace,
becauſe thou louedſt them beſt.
4 Thou art my King O God that holpe
Jacob in ſundꝛy wiſe:
Lo with thy power we thꝛew down ſuch
as did againſt vs riſe.

6 I truſted not in bowe noꝛ ſwoꝛd,
they could not ſaue me ſound:
7 Thou keptſt vs from our enemies rage
thou didſt our foes confound.
8 And ſtill we boaſt of thée our God,
and pꝛaiſe thy holy name:
9 Yet now thou goeſt not with our hoaſt,
but leaueſt vs to ſhame.

10 Thou madeſt vs flée befoꝛe our foes,
and ſo were ouertrod:
Our enemies robd, and ſpoyld our gwds,
when we were ſpearſt abꝛoad.
11 Thou haſt vs giuen to our foes,
as ſhéepe foꝛ to be ſlaine:
Among the Heathen euery where,
ſcattered do we remaine.
12 Thy people thou haſt ſold like ſlaues,
and as a thing of nought,
Foꝛ pꝛofit none thou haſt thereby,
no gaine at all was ſought.
13 And to our neighbꝛs thou haſt made
of vs a laughing ſtocke:
And thoſe that round about vs dwell,
at vs do grin and mocke.

The ſecond part.

14 Thus we ſerue foꝛ none other vſe,
but foꝛ a common talke:
They mocke, they ſcoꝛne, they nod their
where ere they goe oꝛ walke. (heads
15 I am aſhamd continually,
to heare theſe wicked men:
Yea ſo I bluſh that all my face,
with red is couered then.

16 Foꝛ why, wée heare ſuch ſlaunderous
ſuch falſe repoꝛts and lyes: (woꝛds
That death it is to ſée their wꝛongs,
their thꝛeatnings and their cries.
17 Foꝛ all this we foꝛgot not thee,
noꝛ yet thy couenant bꝛake:
18 We turne not backe our hearts from
noꝛ yet thy paths foꝛſake. (thée

19 Yet thou haſt trod vs downe to duſt,
where dens of Dꝛagons be:
And couered vs with ſhade of death,
and great aduerſity.
20 If we had our Gods name foꝛgot,
and helpe of Idols ſought:
21 Wold not God thé haue tried this out?
foꝛ he doth know our thought.

22 Nay, Nay, foꝛ thy names ſake O Loꝛd,
alwaies are we ſlaine thus:
As ſhéepe vnto the ſhambles ſent,
right ſo they deale with vs.
23 Vp Loꝛd, why ſléepeſt thou? Awake,
and leaue vs not foꝛ all:
24 Why hideſt thou thy countenance,
and doſt foꝛget our thꝛall?

25 Foꝛ downe to duſt our ſoule is bꝛought
and we now at laſt caſt:

Our

Our belly like as it were glude,
vnto the ground cleaues fast,
25 Rise vp therefore for our defence,
and helpe vs Lord at need:
We thee beseech for thy goodnesse,
to rescue vs with speed.

Eructauit. Psal. xlv. T. S.

Salomon, his Maiesty, Honor, strength, Beauty, riches, and power, are praised: his marriage with the *Ægiptian* an Heathen Woman is blessed, if that she renounce her people and Countrey, and giue her selfe wholy to her Husband. Heere is figured the wonderfull Maiestie and encrease of Christs Kingdome, and the Church his Spouse nowe taken of the Gentiles.

Sing this as the 25. Psalme.

MY heart doth take in hand,
some Godly song to sing:
The praise that I shall shew therin,
pertaineth to the King.
2 My tongue shall be as quicke,
his honour to indite:
As is the pen of any Scribe,
that vseth fast to write.

3 O fairest of all men,
thy speech is pleasant pure:
For God hath blessed thee with gifts,
for euer to endure.
4 About thee gird thy sword,
O Prince of might elect:
With honour, glory and renowne,
thy person pure is deckt.
5 Goe forth with godly speed,
in meeknes, truth, and right:
And thy right hand shall thee instruct,
in workes of dreadfull might.
6 Thine arrowes sharpe and keene,
their hearts so sore shall sting:
That folkes shall fall and kneele to thee,
yea all thy foes O King.

7 Thy Royall seat, O Lord
for euer shall remaine:
Because the Scepter of thy Realme,
doth righteousnesse maintaine.
8 Because thou louest the right,
and dost the ill detest:
God euen thy God hath nointed thee,
with ioy aboue the rest.

9 With myrrhe and sauour sweet,
thy cloathes are all bespread:
When thou dost from thy Pallace passe,
therein to make thee glad.
10 Kings Daughters do attend,
in fine and rich aray:
At thy right hand the Queene doth stand,
in Gold and garments gay.

The second part.

11 O daughter take good heed,
incline and giue good eare:
Thou must forget thy kindred all,
and Fathers house most deare.
12 Then shall the King desire,
thy beautie faire and trim:
For why, he is the Lord thy God,
and thou must worship him.

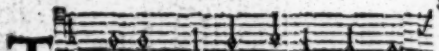
13 The Daughters then of Tyre,
with gifts full rich to see:
And all the wealthy of the Land,
shall make their suite to thee.
14 The Daughter of the King,
is glorious to behold:
Within her Closet she doth sit,
all deckt with beaten Gold.

15 In robes well wrought with needle
and many pleſant thing: (worke,
With Virgins faire on her to waite,
ſhe commeth to the King.
16 Thus are they brought with ioy,
and mirth on enery ſide,
Into the Pallace of the King,
and there they doe abide.

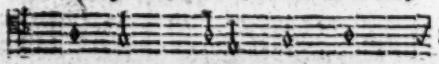
17 In ſtead of Parents left,
O Queene the chance ſo ſtands:
Thou ſhalt haue ſons whō thon maiſt ſet,
as Princes in all Lands:
18 Wherefore thy holy name,
all ages ſhall record:
The people ſhall giue thanks to thee,
for euermore O Lord.

Deus noſtrum. Pſal. xlvi. 1. H.*

¶ A Song of thankeſgiuing for the deliuerance of Hieruſalem, after *Senacherib* with his Army was driuen away, or ſome other like ſodaine and marualous deliuerance by the mightie hand of God: whereby the Prophet commending his great benefits, doth exhorte the Faithfull to giue themſelues wholy into the hand of God, donbting nothing but that vnder his protection they ſhall be ſafe againſt all the aſſaults of their Enemies.



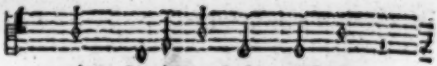
The Lord is our defence and aid,



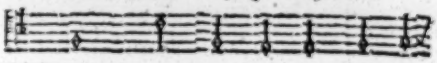
the ſtrength whereby we ſtand:



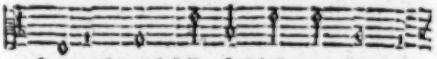
When we with woe are much diſ-



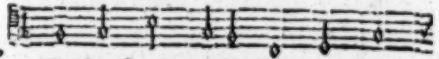
maide, hee is our helpe at hand.



2 Though th'earth remoue, we will not



feare, though hils ſo high and ſteepe,



Be thruſt and hurled heere and there,



within the Seas ſo deepe.

3 No though the waues do rage ſo ſore,
that all the banks it ſpils:
And thongh it ouerflow the ſhore,
and beat downe mighty hils.
4 For one faire flond doth ſend abroad
his pleaſant ſtreames a pace:
To freſh the Citty of our God,
and waſh his holy place.
5 In midſt of her the Lord doth dwell,
ſhe can no whit decay:
All things againſt her that rebell,
the Lord will ſurely ſlay.
6 The Heathē folke the kingdoms feare,
the people make a noyſe:
The earth doth melt and not appeare,
when God put forth his voyce.
7 The Lord of hoſts doth take our part,
to vs he hath an eie:
Our hope of health with all our hearts,
on Jacobs God doth lie.
8 Come heare & ſee with mind & thought
the working of our God:
What wonders he himſelfe hath wrought
throughout the earth abroad.

9 By

9 By him all wars are hulht and gone,
which Countryes did conſpire,
Their bowes he brake & ſpeares each one,
their Chariots burnt with fire.
10 Leaue off therefore ſaith he, and know,
I am a God moſt ſtout:
Among the Heathen high and low,
and all the earth throughout.

11 The Lord of hoaſts doth vs defend,
he is our ſtrength and towre:
On Jacobs God we doe depend,
and on his ſtrength and power.

Omnes gentes. Pſal. xlvij. I. H.

An exhortation to worſhip God for his mercies to Iacobs poſteritie. Herein is propheſied the Kingdoome of Chriſt, in the time of his Goſpell.

Sing this as the 46. Pſalme.

YE people all with one accord,
clap hands and eke reioyce:
Be glad and ſing vnto the Lord,
with ſweet and pleaſant voyce.
2 For high the Lord and dreadfull is,
with wonders manifold:
A mighty King he is truely,
in all the earth extold.

3 The people he ſhall make to bo,
vnto our bondage thrall:
And vnderneath our feete he ſhall,
the Nations make to fall.
4 For vs the heritage he choſe,
which we poſſeſſe alone:
The flouriſhing worſhip of Jacob,
his welbeloued one.

5 Our God aſcended vp on hie,
with ioy and pleaſant noyſe:
The Lord goeth vp aboue the skie,
with trumpets royall voyce.
6 Sing praiſes to our God, ſing praiſe,
ſing praiſes to our King:
For God is King of all the earth,
all skillfull praiſes ſing:

7 God on the heathen raignes, and ſits
vpon his holy throne:
The Princes of the people haue
them ioyned euery one
8 To Abrahams people: for our God
which is exalted high,
As with a Buckler doth defend
the earth continually.

Magnus Dominus. Pſal. xlviij. I. H.

Thanks is giuen to God for the notable deliuerance of Hieruſalem from the hands of many Kings: the eſtate wherof is praiſed, for that God is preſent at all times to defend it. This Pſame ſeemeth to be made in the time of Ahas, Ioſophat Aſa, or Ezekia, for then chiefly was the Cittie by forraigne Princes aſſaulted.

Sing this as 46. Pſalme.

GReat is the Lord, & with great praiſe
to be aduanced ſtill:
Within the Cittie of our Lord,
vpon his holy hill.
2 Mount Sion is a pleaſant place,
it gladdeth all the Land:
The Citty of the mighty King,
on her North-ſide doth ſtand.

3 Within the pallaces thereof,
God is a refuge knowne:

For

For loe the kings are gathered, and
together eke are gone.
4 But when they did behold it ſo,
they wondred and they were
Aſtonied much, and ſuddenly
were driuen backe with feare.

5 Great terrors there on them did fall,
for very woe they cry:
As doth a woman when ſhe ſhall
goe trauell by and by.
6 As thou with Eaſterne wind the ſhips,
vpon the Sea doſt breake:
So they were ſtaid, and euen as
we heard our Fathers ſpeake.

7 So in the Citty of the Lord,
we ſaw as it was told:
Yea in the Citty, which our God
for euer will vphold.
8 O Lord we wait and doe attend,
on thy good helpe and grace:
For which we doe all times attend,
within thy holy place.

9 O Lord according to thy name,
for euer is thy praiſe:
And thy right hand O Lord is full,
of righteouſneſſe alwaies.
Let for thy iudgements Sion mount,
fulfilled be with ioyes:
And eke of Juda grant O Lord,
the Daughters to reioyce.

10 Goe walke about all Sion hill,
yea round about her goe:
And tell the towers that thereupon
are builded on a row.
11 And marke ye well her bulwarks all,
behold her towers there:
That ye may tell thereof to them,
that after ſhall be here.

12 For this God is our God, our God
for euermore is he.
Yea and vnto the death alſo,
our guider ſhall he be.

Audite hæc omnes. Pſal. xlix. T. S.

Gods ſpirit moueth the conſideration of mans life, ſhewing that the welthieſt are not happieſt, but noteth how all things are ruled by Gods prouidence, who as he iudgeth theſe worldly miſers to euerlaſting torments: ſo doth hee preſerue his, and will reward them in the day of the reſurrection. 1. *Theſ.* 1.

Sing this as the 45. *Pſalme.*

ALL people hearken and giue eare,
to that which I ſhall tell:
2 Both high and low, both rich and poore,
that in the world doe dwell. (courſe
3 For why, my mouth ſhall make diſ-
of many things right-wiſe:
In vnderſtanding ſhall my heart
his ſtudie exerciſe.

4 I will incline mine eares to know
the parable ſo darke:
And open all my doubtfull ſpeech,
in meeter on my harpe.
5 Why ſhould I feare afflictions,
or any carefull toile:
Or elſe my foes which at my heeles,
are preſt my life to ſpoile.

6 For as for ſuch as riches haue,
wherein their truſt is moſt:
And they which of their treaſures great,
themſelues doe brag and boaſt:
7 There is not one of them that can
his brothers death redeeme:

Or that can giue a price to God,
ſufficient for him.

8 It is too great a price to pay,
none can thereto attaine:
9 Or that he might his life prolong,
or not in graue remaine.
10 They ſee wiſe men as well as fooles,
ſubiect vnto deaths bands:
And being dead, ſtrangers poſſeſſe
their goods, their rents, their lands.

11 Their care is to build houſes faire,
and ſo determine ſure,
To make their name right great on earth,
for euer to endure.
12 Yet ſhall no man alwaies enioy
high honour, wealth, and reſt:
But ſhall at length taſt of deaths cup,
as well as the brute beaſt.

The ſecond part.

13 And though they try their foliſh thoghts
to be moſt lewd and vaine:
Their children yet approue their talke,
and in like ſinne remaine.
14 As ſheepe in to the fold are brought,
ſo ſhall they into graue:
Death ſhall them eate, and in that day,
the iuſt ſhall Lord-ſhip haue.

15 Their image and their royall port,
ſhall fade and quite decay:
When as from houſe to pit they paſſe,
with woe and wel-away.
16 But God will ſurely preſerue me,
from death and endleſſe paine:
Becauſe he will of his good grace,
my ſoule receiue againe.

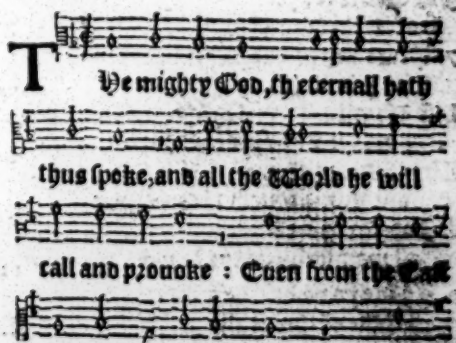
17 If any man ware wondrous rich,
feare not I ſay therefore:
Although the glory of his houſe,
increaſeth more and more.
18 For when he dyes, of all thoſe things
nothing ſhall he receiue:
His glory will not follow him,
his Pompe will take her leaue.

19 Yet in this life he takes himſelfe,
the happieſt vnder ſunne:
And others likewiſe flatter him,
ſaying, all is well done.
20 And preſuppoſe he liue as long
as did his Fathers old:
Yet muſt he nods at length giue place,
and be brought to deaths fold.

21 Thus man to honour God hath cald,
yet doth he not conſider:
But like brute beaſts ſo doth he liue,
which turne to duſt and powder.

Deus Deorum. Pſal. L. I.H.

Hee propheſieth how God will call all Nations by the Goſpell, and require no other ſacrifice of his people, but confeſſion of the benefits and thankeſgiuing: & how he deteſteth all ſuch as ſeem zealous of Ceremonies, and not of the power of the word.



For loe the kings are gathered, and
together eke are gone.
4 But when they did behold it ſo,
they wondred and they were
Aſtonied much, and ſuddenly
were driuen backe with feare.

5 Great terrors there on them did fall,
for very woe they cry:
As doth a woman when ſhe ſhall
goe trauell by and by.
6 As thou with Eaſterne wind the ſhips,
vpon the Sea doſt breake:
So they were ſtaid, and euen as
we heard our Fathers ſpeake.

7 So in the Citty of the Lord,
we ſaw as it was told:
Yea in the Citty, which our God
for euer will vphold.
8 O Lord we wait and doe attend,
on thy good helpe and grace:
For which we doe all times attend,
within thy holy place.

9 O Lord according to thy name,
for euer is thy praiſe:
And thy right hand O Lord is full,
of righteouſneſſe alwaies.
Let for thy iudgements Sion mount,
fulfilled be with ioyes:
And eke of Juda grant O Lord,
the Daughters to reioyce.

10 Goe walke about all Sion hill,
yea round about her goe:
And tell the towers that thereupon
are builded on a row.
11 And marke ye well her bulwarks all,
behold her towers there:
That ye may tell thereof to them,
that after ſhall be here.

12 For this God is our God, our God
for euermore is he.
Yea and vnto the death alſo,
our guider ſhall he be.

Audite hæc omnes. Pſal. xlix. T.S.

Gods ſpirit moueth the conſideration of mans life, ſhewing that the welthieſt are not happieſt, but noteth how all things are ruled by Gods prouidence, who as he iudgeth theſe worldly miſers to euerlaſting torments: ſo doth hee preſerue his, and will reward them in the day of the reſurrection. 1. *Theſ.* 1.

Sing this as the 45. *Pſalme.*

ALL people hearken and giue eare,
to that which I ſhall tell:
2 Both high and low, both rich and poore,
that in the world doe dwell. (courſe
3 For why, my mouth ſhall make diſ-
of many things right-wiſe:
In vnderſtanding ſhall my heart
his ſtudie exerciſe.

4 I will incline mine eares to know
the parable ſo darke:
And open all my doubtfull ſpech,
in meeter on my harpe.
5 Why ſhould I feare afflictions,
or any carefull toile:
Or elſe my foes which at my heeles,
are preſt my life to ſpoile.

6 For as for ſuch as riches haue,
wherein their truſt is moſt:
And they which of their treaſures great,
themſelues doe brag and boaſt:
7 There is not one of them that can
his brothers death redeeme:

Or that can giue a price to God,
ſufficient for him.

8 It is to great a price to pay,
none can thereto attaine:
9 Or that he might his life prolong,
or not in graue remaine.
10 They ſee wiſe men as well as fooles,
ſubiect vnto deaths bands:
And being dead, ſtrangers poſſeſſe
their goods, their rents, their lands.

11 Their care is to build houſes faire,
and ſo determine ſure,
To make their name right great on earth,
for euer to endure.
12 Yet ſhall no man alwaies enioy
high honour, wealth, and reſt:
But ſhall at length taſt of deaths cup,
as well as the brute beaſt.

The ſecond part.

13 And though they try their foliſh thoghts
to be moſt lewd and vaine:
Their children yet approue their talke,
and in like ſinne remaine.
14 As ſheepe in to the fold are brought,
ſo ſhall they into graue:
Death ſhall them eate, and in that day,
the iuſt ſhall Lord-ſhip haue.

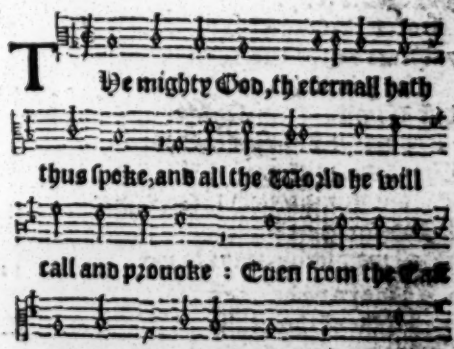
15 Their image and their royall port,
ſhall fade and quite decay:
When as from houſe to pit they paſſe,
with woe and wel-away.
16 But God will ſurely preſerue me,
from death and endleſſe paine:
Becauſe he will of his good grace,
my ſoule receiue againe.
17 If any man ware wondrous rich,
feare not I ſay therefore:
Although the glory of his houſe,
increaſeth more and more.
18 For when he dyes, of all thoſe things
nothing ſhall he receiue:
His glory will not follow him,
his Pompe will take her leaue.

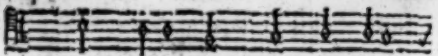
19 Yet in this life he takes himſelfe,
the happieſt vnder ſunne:
And others likewiſe flatter him,
ſaying, all is well done.
20 And preſuppoſe he liue as long
as did his Fathers old:
Yet muſt he needs at length giue place,
and be brought to deaths fold.

21 Thus man to honour God hath cald,
yet doth he not conſider:
But like brute beaſts ſo doth he liue,
which turne to duſt and powder.

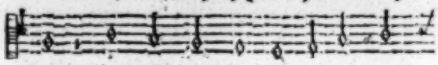
Deus Deorum. Pſal. L. I.H.

Hee propheſieth how God will call all Nations by the Goſpell, and require no other ſacrifice of his people, but confeſſion of the benefits and thankeſgiuing: & how he deteſteth all ſuch as ſeem zealous of Ceremonies, and not of the power of the word.

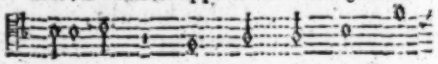




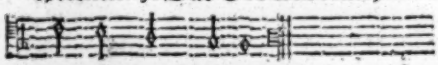
toward Sion, which place him liketh



beſt: God will appeare in beauty moſt



excellent. 3. Our God will come, be-



fore that long time be ſpent.

Deuouring fire,
ſhall goe before his face:
A great tempeſt,
ſhall round about him trace.
4 Then ſhall he call,
the earth and heauens bright:
To iudge his folke
with equity and right.
5 Saying goe to,
and now my Saints aſſemble:
My peace they kéepe,
their gifts do not diſſemble.

6 The heauens ſhall,
declare his righteouſneſſe:
For God is iudge
of all things more and leſſe.
7 Heare my people,
for I will now reueale:
Liſt Iſraell,
I will thée nought conceale:
Thy God, thy God
am I, and will not blame thée:
8 Forgiuing not,
all manner offerings to mée.
9 I haue no néede,
to take of thée at all:
Goats of thy fold,
or Calfe out of thy ſtall.
10 For all the beaſts,
are mine within the woods:
On thouſand hils,
cattle are mine owne goods.
11 I know for mine,
all Birds that are on mountaines:
All beaſts are mine,
which haunt the fields & Fountaines.
12 Hungry if I were,
I would not thée it tell:
For all is mine,
that in the world doth dwell.
13 Eate I the fleſh,
of great Buls or Bullocks?
Or drinke the blod
of Goates, or of the flockes?
14 Offer to God,
praiſe and hearty thankſgiuing:
And pay thy vowes
vnto God euer-liuing.

15 Call vpon me,
when troubled thou ſhalt bée:
Then will I helpe,
and thou ſhalt honour mée:
16 To the wicked,
thus ſaith th'eternall God:
Why doſt thou preach,
my lawes and healts abroad:
Séeing thou haſt
them with thy mouth abuſed:
17 And hateſt to be
by diſcipline reformed:
My words I ſay,
thou doſt reiect and hate:
18 If that thou ſée
a theefe as with thy mate,
Thou runſt with him,
and ſo your prey do ſéeke:

And

And art all one
with Bauds and Ruffians eke.
19 Thou giuest thy selfe,
to back-bite and to slander:
And how thy tongue
deceiueth it is a wonder.

20 Thou sittest musing,
thy brother how to blame:
And how to put
thy mothers sonne to shame.
21 These things thou didst,
and whilst I held my tongue:
Thou didst me iudge,
because I staid so long,
Like to thy selfe,
yet though I kept long silence:
Once shalt thou feele,
of thy wrongs iust recompence.

22 Consider this,
ye that forget the Lord,
And feare not when
he threatneth with his word:
Least without helpe,
I spoyle you as a prey.
23 But he that thanks
offereth, prayseth me aye,
Saith the Lord God:
and he that walketh this trace,
I will him teach,
Gods saning health to embrace.

Another of the same by R. W.

THe God of Gods the Lord:
hath said the earth by name:
From whence the Sunne doth rise, vnto
the setting of the same.
2 From Sion his faire place,
His glory bright and cleare:
The perfect beauty of his grace,
from thence it did appeare.
3 Our God shall come in hast,
to speake he shall not doubt:
Before him shall the fire wast,
and tempest round about.
4 The heauens from on hie,
the earth below likewise:
He will call forth to iudge and try,
his folke he doth deuise.

5 Bring forth my Saints, saith he,
my faithfull flocke so deare:
Which are in bond and league with me,
my law to loue and feare.
6 And when these things are tride,
the heauens shall record:
That God is iust, and all must bide
the iudgement of the Lord.

7 My people O giue heede,
Israell to thee I cry:
I am thy God, thy helpe at neede,
thou canst it not deny.
8 I do not say to thee,
thy sacrifice is slacke:
Thou offerest dayly vnto me,
much more then I do lacke.

9 Thinkst thou that I do need,
thy Cattle yong or old:
Or else desire so much to feed,
on Goats out of thy fold:
10 Nay all the beasts are mine,
in woods that eate their fils:
And thousands more of neate and Kine,
that runne wild on the hils.

The second part.

11 The birds that build on hie,
in hils and out of sight:
And beasts that in the fields do lie,
are subiect to my might.
12 Then though I hungred sore,
what neede I ought of thine:

With that the earth with her great store,
and all therein is mine.

13 To Buls flesh haue I mind,
to eate it dost thou thinke?
Or such a sweetnesse doe I find,
the blood of Goats to drinke?
14 Giue to the Lord his praise,
with thanks to him apply:
And so thou pay thy vowes alwaies,
vnto thy God most hie.

15 Then seeke and call to mee,
when ought would worke me blame:
And I will sure deliuer thee,
that thou maist praise my name.
16 But to the wicked traine,
which talke of God each day:
And yet their workes are fowle and vaine,
to them the Lord will say:

17 With what a face darest thou,
my words once speake or name?
Why doth thy talke my law allow,
and deeds deny the same?
18 Whereas for to amend
thy life, thou art so slacke:
My words the which thou dost pretend,
is cast behind thy backe.

The third part.

19 When thou a theefe dost see,
by theft to liue in wealth:
With him thou runnest and dost agree,
likewise to thriue by stealth.
20 Whey thou dost them behold,
that Wiues and Maids defile:
Thou likest it well, and waxest bold,
to vse that life most vile.

21 Thy lips thou dost apply,
to slander and defame:
Thy tongue is taught to craft and lye,
and still doth vse the same.
22 Thou studiest to reuile,
thy friend to thee so neere:
With slaunder thou wouldst needs defile,
thy Mothers sonne most deere.

23 Hereat while I doe winke,
as though I did not see:
Thou goest on still and so dost thinke,
that I am like to thee.
24 But sure I will not let,
to strike when I begin:
Thy faults in order I will set,
and open all thy sinne.

25 Marke this I you require,
that haue not God in mind:
Least when I plague you in mine ire,
your helpe be farre to find.
26 He that doth giue to mee,
the sacrifice of praise:
Doth please me well, and he shall see
to walke in godly waies.

Miserere mei. Psal. Li. W. W.

Dauid rebuked by the Prophet Nathan for his great offence, acknowledged the same to God, protesting his naturall corruption. Wherfore he praieth god to forgiue his sins, and renew in him his holy spirit, promising that he will not bee vnmindfull of these great graces. Finally, fearing least God wold punish the whole Church for his fault, hee requireth that he rather wold shew his grace towards the same.

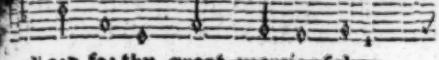


now with speed some pitty take: My

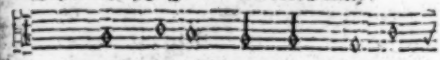
sinnes



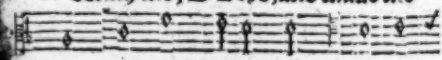
ſinnes deface, my faults redreſſe, god



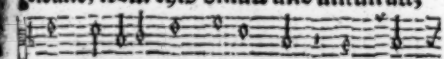
Lord for thy great mercies ſake.



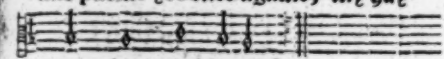
2. Waſh me, O Lord, and make me



cleane, from this vniuſt and ſinfull act,



and purifie yet once againe, my hay-



nous crime and bloudy fact.

3 Remorſe and ſorrow doe conſtraine,
me to acknowledge mine exceſſe:
My ſinns alas doth ſtill remaine,
before my face without releaſe.

4 For thee alone I haue offended,
committing euill in thy ſight:
And if I were therefore condemned,
yet were thy iudgements iuſt & right

5 It is too manifeſt alas,
that firſt I was conceiued in ſinne:
Yea of my Mother so borne was
and yet vile wretch remaine therein.

6 Alſo behold Lord thou doſt loue,
the inward truth of a pure heart:
Therefore thy wiſedome from aboue,
thou haſt reueald me to conuert.

7 If thou with Iſop purge this blot,
I ſhall be cleaner then the glaſſe:
And if thou waſh away my ſpot,
the ſnow in whiteneſſe ſhall I paſſe.
Therefore O Lord ſuch ioy me ſend,
that inwardly I may find grace:
And that my ſtrength may now amend,
which ye haſt ſwadge for my treſpaſſe.

9 Turne backe thy face & frowning ire,
for I haue felt enough thy hand:
And purge my ſinnes I thee deſire,
which doe in number paſſe the ſand.

10 Make new my heart within my breſt,
and frame it to thy holy will:
Thy conſtant ſpirit in me let reſt,
which may theſe raging enemies kill.

The ſecond part.

11 Caſt me not Lord out from thy face,
but ſpedily my torments end:
Take not from me thy ſpirit and grace,
which may from dangers me defend.

12 Reſtore me to thoſe ioyes againe,
which I was wont in thee to find:
And let me thy free ſpirit retaine,
which vnto thee may ſtir my mind.

13 Thus when I ſhall thy mercies know
I ſhall inſtruct others therein:
And men that are likewiſe brought low,
by mine example ſhall flie ſinne.

14 O God that of my health art Lord,
forgiue me this my bloudy vice:
My heart and tongue ſhall then accord,
to ſing thy mercies and iuſtice.

15 Touch thou my lips, my tongue vnty
O Lord that art the onely key:
And then my mouth ſhall teſtifie,
thy wondrous workes & praiſe alway.

16 And as for outward ſacrifice,
I would haue offred many one:
But thou eſteemeſt them of no price,
and therein pleaſure takeſt thou none.

The heauy heart, the mind oppreſt,
O Lord thou neuer doſt reiect:

And to ſpeake truth it is the beſt,
and of all ſacrifice thy effect.
18 Lord vnto Sion turne thy face,
poure out thy mercies on thy hill:
And on Ieruſalem thy grace,
build vp the wals, and loue it ſtill.
19 Thou ſhalt accept then our offrings,
of peace and righteouſneſſe I ſay:
Yea Calues and many other things,
vpon thine Altar will we lay.

Another of the ſame by T. N.

Sing this as the Lamentation.

HAue mercie on me Lord, after
thy great abounding grace:
After thy mercies multitude,
doe thou my ſinnes deface.
2 Yea waſh me more from mine offence,
and cleanſe me from my ſinne:
For I doe know my faults, and ſtill,
my ſinne is in mine eyen.
3 Againſt thée, thée alone I haue
offended in this caſe:
And euill haue I done before
the preſence of thy face.
4 That in the things that thou haſt done,
vpright thou maiſt be tride:
And eke in iudging that the dome
may paſſe vpon thy ſide.
5 Behold in wickednelle my kind,
and ſhape I did receiue:
And loe my ſinnefull Mother eke,
in ſinne did me conceiue.
6 But loe the truth in inward parts,
is pleaſant vnto thée:
And ſecrets of thy wiſedome thou,
reuealed haſt to me.
7 With Iſope Lord beſprinkle me,
I ſhall be cleanſed ſo:
Yea waſh thou me, and ſo ſhall I,
be whiter then the ſnow.
8 Of ioy and gladneſſe make thou me,
to heare the pleaſant voice:
That ſo the bruiſed bones which thou
haſt broken, may reioyce.
9 From the beholding of my ſinnes,
Lord turne away thy face:
And all my deeds of wickednelle,
doe vtterly deface.
10 O God create in me a heart,
vnſpotted in thy ſight:
And eke within my bowels Lord,
renew a ſtabled ſpirit.
11 Ne caſt me from thy ſight, nor take
thy holy ſpirit away:
The comfort of thy ſauing health,
giue me againe I pray.
12 With thy free ſpirit eſtabliſh me,
and I will teach therefore
Sinners thy waies and wicked ſhall
be turned to thy lore.

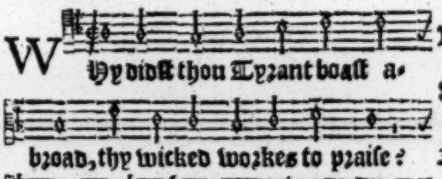
The ſecond part.

13 O God that art God of my health,
from bloud deliuer me:
That praiſes of thy righteouſneſſe,
my tongue may ſing to thée.
14 My lips that yet faſt cloſed be,
doe thou O Lord vnloſe:
The praiſes of thy Maieſtie,
my mouth ſhall ſo diſcloſe.
15 I would haue offred ſacrifice,
if that had pleaſed thée:
But pleaſed with burnt offrings,
I know thou wouldſt not be.
16 A troubled ſpirit is ſacrifice,
delightfull in Gods eyes:
A broken and an humble heart,
God thou wilt not deſpiſe.

17 In thy good will deale gently Lord
to Sion, and withall
Grant that of thy Ieruſalem,
vpreard may be the wall.
18 Burnt offerings, gifts, and ſacrifice,
of iuſtice in that day
Thou ſhalt accept, and calues they ſhall,
vpon thine altar lay.

Quid gloriaris. Pſal. Lij. I. H.

Dauid deſcribeth the arrogant tyranny of Doeg, Sauls chiefe ſhepheard, who by falſe ſurmiſes cauſed Abimelech and the Prieſts to be ſlaine: hee propheſieth deſtruction, encourageth the faithfull to truſt in God, who moſt ſharpely reuengeth his, and rendreth thankes for his deliuerance. Herein is liuely ſet forth the Kingdome of Antichriſt.



Why diſt thou Tyrant boaſt a-
broad, thy wicked workes to praiſe?
Doeſt thou not know there is a God,
whoſe mercies laſt alwaies? 2. Why doth
thy mind yet ſtill deuiſe, ſuch wicked
wiles to warpe? thy tongue vntrue in
forging lies, is like a razor ſharpe,

3 On miſchiefe why ſetſt thou thy mind,
and wilt not walke vpright?
Thou haſt more luſt falſe tales to find,
then bring the truth to light.
4 Thou doſt delight in fraud and guile,
in miſchiefe, bloud, and wrong:
Thy lips haue learnd the flattering ſtile,
O falſe deceitfull tongue.

5 Therefore ſhall God for aye confound,
and plucke thee from thy place:
Thy ſéed rot out from off the ground,
and ſo ſhall thee deface.
6 The iuſt when they behold thy fall,
with feare ſhall praiſe the Lord:
And in reproach of thée withall,
cry out with one accord:

7 Behold the man that would not take,
the Lord for his defence:
But of his goods his God did make,
and truſt his corrupt ſence.
8 But I an Oliue freſh and gréene,
will ſpring and ſpread abroad:
For why, my truſt all times hath béene
in thée the liuing Lord.

9 For this therefore will I giue praiſe,
to thée with heart and voice:
I will ſet forth thy name alwaies,
wherein thy Saints reioyce.

Dixit inſipiens. Pſal. Liij. T. S.

Dauid deſcribeth the crooked nature, cruelty, and puniſhment of the wicked, when they looke not for it, and deſireth the deliuerance of the Godly, that they may reioyce together.

Sing this as the 46. Pſalme.

THe foliſh man in that which he,
within his heart hath ſaid:
That there is any God at all,
hath vtterly denaid.
2 They are corrupt, and they alſo,
a hainous worke hath wrought:
Among them all there is not one,
of good that worketh ought.

3 The Lord looke downe on ſons of men,
from heauen all abroad:
To ſee if any were that would
be wiſe and ſeeke for God.
4 They are all gone out of the way,
they are corrupted all.
There is not one doth any good,
there is not one at all.

5 Doe not all wicked workers know,
that they doe feed vpon
My people, as they feed on bread,
the Lord they call not on?
6 Euen there they were afraid and ſtood
with trembling all diſmaid:
Whereas there was no cauſe at all,
why they ſhould be afraid.

7 For God his bones that thee beſiedg'd
hath ſcattered all abroad:
Thou haſt confounded them, for they
reiected are of God.
8 O Lord giue thou thy people health,
and thou O Lord fulfill
Thy promiſe made to Iſraell,
from out of Sion hill.

9 When God his people ſhall reſtore,
that earſt was captiue lad:
Then Iacob ſhall therein reioyce,
and Iſraell ſhall be glad.

Deus in nomine. Pſal. Liij. I. H.

Dauid in great danger through *Ziphims* calleth vpon God to deſtroy his enemies promiſing ſacrifice for his deliuerance.

Sing this as the 46. Pſalme.

GOd ſaue me for thy holy name,
and for thy goodneſſe ſake:
Vnto the ſtrength Lord of the ſame,
I doe my cauſe betake.
2 Regard O Lord, and giue an eare
to me when I doe pray:
Bow downe thy ſelfe to me and heare
the words that I doe ſay.

3 For ſtrangers vp againſt me riſe,
and tyrants vexe me ſtill:
Which haue not God before their eies,
they ſeeke my ſoule to ſpill.
4 But loe my God doth giue me aid,
the Lord is ſtraight at hand:
With them by whom my ſoule is ſtaid,
the Lord doth euer ſtand.

5 With plagues repay againe all thoſe,
for me that lie in waite:
And with thy truth deſtroy my foes,
with their owne ſnare and baite.
6 An offering of free heart and will,
then I to thee ſhall make:
And praiſe thy name, for therin ſtill,
great comfort I doe take.

7 O Lord at length doe ſet me free,
from them that craft conſpire:
And now mine eie with ioy doth ſee,
on them my hearts deſire.

Exaudi Deus. Lv. I. H.

Dauid in great diſtreſſe, complaineth of *Sauls* cruelty, & falſhood of his familiar acquaintance, effectuouſly mouing the

Lord

Lord to pitty him: thē aſſured of his deliuerance, he ſetteth forth the grace of god as if he had already obtained his repueſt.

Sing this as the 35. Pſalme.

O God giue eare and doe apply,
to heare me when I pray:
And when to thee I call and cry,
hide not thy face away.
2 Take heed to me, grant my requeſt,
and anſwere me againe:
With plaints I pray full ſore oppreſt,
great griefe doth me conſtraine.

3 Becauſe my foes with threats & cries,
oppreſſe me through deſpight:
And ſo the wicked ſort likewiſe,
to vexe me haue delight.
4 For they in counſell doe conſpire,
to charge me with ſome ill:
So in their hatfie wrath and ire,
they doe purſue me ſtill.

5 My heart doth faint for want of breath,
it panteth in my breaſt:
The terrors and the dread of death,
doe worke me much vnreſt.
6 Such dreadfull feare on me doth fall,
that I therewith doe quake:
Such horror whelmeth me withall,
that I no ſhift can make.

7 But I did ſay who will giue me,
the ſwift and pleaſant wings
Of ſome faire Doue, that I may fly,
and reſt me from theſe things?
8 Loe then I would goe farre away,
to flie I would not ceaſe:
And I would hide my ſelfe and ſtay
in ſome great wilderneſſe.
9 I would be gone in all the haſt,
and not abide behind:
That I were quite and ouerpaſt,
theſe blaſt of boyſtrous wind.
10 Diuide them Lord, & from them pull
their diueliſh double tongue:
For I haue ſpide their Cities full
of rapine, ſtrife, and wrong.

11 Which things both night and day
doe cloſe her as a wall: (throughout,
In midſt of her is miſchiefe ſtout,
and ſorrow eke withall.
12 Her inward parts are wicked plaine,
her deeds are much to vile:
And in her ſtreets there doth remaine,
all crafty fraud, and guile.

The ſecond part.

13 If that my foes did ſeeke my ſhame,
I might it well abide:
From open enemies ſpight and blame,
ſome where I could me hide.
14 But thou it was my fellow deare,
which friendſhip didſt pretend:
And didſt my ſecret counſell heare,
as my familiar friend.

15 With whom I had delight to talke
in ſecret and abroad:
And we together oft did walke
within the houſe of God.
16 Let death in haſt vpon them fall,
and ſend them quicke to hell:
For miſchiefe raigneth in their hall,
and parlour where they dwell.

17 But I vnto my God doe cry,
to whom for helpe I flie:
The Lord doth heare me by and by,
and he doth ſuccour me.
18 At morning, noone, and euening tide,
vnto the Lord I pray:
When I ſo inſtantly haue cride,
he doth not ſay me nay.

19 He

Sing this as the 46. Pſalme.

THe foliſh man in that which he,
within his heart hath ſaid:
That there is any God at all,
hath vtterly denaid.
2 They are corrupt, and they alſo,
a hainous worke hath wrought:
Among them all there is not one,
of good that worketh ought.

3 The Lord loke downe on ſons of men,
from heauen all abroad:
To ſee if any were that would
be wiſe and ſeeke for God.
4 They are all gone out of the way,
they are corrupted all.
There is not one doth any good,
there is not one at all.

5 Doe not all wicked workers know,
that they doe feed vpon
My people, as they feed on bread,
the Lord they call not on?
6 Euen there they were afraid and ſtood
with trembling all diſmaid:
Whereas there was no cauſe at all,
why they ſhould be afraid.

7 For God his bones that thee beſieg'd
hath ſcattered all abroad:
Thou haſt confounded them, for they
reiected are of God.
8 O Lord giue thou thy people health,
and thou O Lord fulfill
Thy promiſe made to Iſraell,
from out of Sion hill.

9 When God his people ſhall reſtore,
that earſt was captiue lad:
Then Iacob ſhall therein reioyce,
and Iſraell ſhall be glad.

Deus in nomine. Pſal. Liij. I. H.

Dauid in great danger through *Ziphims* calleth vpon God to deſtroy his enemies promiſing ſacrifice for his deliuerance.

Sing this as the 46. Pſalme.

GOd ſaue me for thy holy name,
and for thy goodneſſe ſake:
Unto the ſtrength Lord of the ſame,
I doe my cauſe betake.
2 Regard O Lord, and giue an eare
to me when I doe pray:
Bow downe thy ſelfe to me and heare
the words that I doe ſay.

3 For ſtrangers vp againſt me riſe,
and tyrants vere me ſtill:
Which haue not God before their eies,
they ſeeke my ſoule to ſpill.
4 But loe my God doth giue me aid,
the Lord is ſtraight at hand:
With them by whom my ſoule is ſtaid,
the Lord doth euer ſtand.

5 With plagues repay againe all thoſe,
for me that lie in waite:
And with thy truth deſtroy my foes,
with their owne ſnare and baite.
6 An offering of free heart and will,
then I to thee ſhall make:
And praiſe thy name, for therin ſtill,
great comfort I doe take.

7 O Lord at length doe ſet me free,
from them that craft conſpire:
And now mine eie with ioy doth ſee,
on them my hearts deſire.

Exaudi Deus. Lv. I. H.

Dauid in great diſtreſſe, complaineth of *Sauls* cruelty, & falſhood of his familiar acquaintance, effectuouſly mouing the

Lord

Lord to pitty him: thē aſſured of his deliuerance, he ſetteth forth the grace of god as if he had already obtained his repueſt.

Sing this as the 35. Pſalme.

O God giue eare and doe apply,
to heare me when I pray:
And when to thee I call and cry,
hide not thy face away.
2 Take heed to me, grant my requeſt,
and anſwere me againe:
With plaints I pray full ſore oppreſt,
great griefe doth me conſtraine.

3 Becauſe my foes with threats & cries,
oppreſſe me through deſpight:
And ſo the wicked ſort likewiſe,
to vexe me haue delight.
4 For they in counſell doe conſpire,
to charge me with ſome ill:
So fth their hatfie wrath and ire,
they doe purſue me ſtill.

5 My heart doth faint for want of breath,
it panteth in my breaſt:
The terrors and the dread of death,
doe worke me much vnreſt.
6 Such dreadfull feare on me doth fall,
that I there with doe quake:
Such horror whelmeth me withall,
that I no ſhift can make.

7 But I did ſay who will giue me,
the ſwift and pleaſant wings
Of ſome faire Doue, that I may fly,
and reſt me from theſe things?
8 Loe then I would goe farre away,
to flie I would not ceaſe:
And I would hide my ſelfe and ſtay
in ſome great wilderneſſe.

9 I would be gone in all the haſt,
and not abide behind:
That I were quite and ouerpaſt,
theſe blaſt of boyſtrous wind.
10 Diuide them Lord, & from them pull
their diueliſh double tongue:
For I haue ſpide their Citties full
of rapine, ſtrife, and wrong.

11 Which things both night and day
doe cloſe her as a wall: (throughout,
In midſt of her is miſchiefe ſtout,
and ſorrow eke withall.
12 Her inward parts are wicked plaine,
her deeds are much to vile:
And in her ſtreets there doth remaine,
all crafty fraud, and guile.

The ſecond part.

13 If that my foes did ſeeke my ſhame,
I might it well abide:
From open enemies ſpight and blame,
ſome where I could mē hide.
14 But thou it was my fellow deare,
which friendſhip didſt pretend:
And didſt my ſecret counſell heare,
as my familiar friend.

15 With whom I had delight to talke
in ſecret and abroad:
And we together oft did walke
within the houſe of God.
16 Let death in haſt vpon them fall,
and ſend them quicke to hell:
For miſchiefe raigneth in their hall,
and parlour where they dwell.

17 But I vnto my God doe cry,
to whom for helpe I flie:
The Lord doth heare me by and by,
and he doth ſuccour me.
18 At morning, noone, and euening tide,
vnto the Lord I pray:
When I ſo inſtantly haue cride,
he doth not ſay me nay.

19 He

19 To peace he ſhall reſtore me yet,
though war be now at hand:
Although the number be full great,
that would againſt me ſtand.
20 The Lord that firſt and laſt doth raigne
both now and euermore,
Will heare when I to him complaine,
and punish them full ſore.

21 For ſure there is no hope that they,
to turne will once accord:
For why, they will not God obay,
nor yet do feare the Lord.
22 Vpon their friends they laid their hands
which were in couenant knit:
Of friendſhip to neglect the bands,
they paſſe or care no whit.

23 While they haue warre within their heart
as butter are their words: (ſmoth
Although their words as ſmoth as oyle,
they cut as sharpe as ſwords.
24 Caſt thou thy care vpon the Lord,
and he ſhall nourish thee:
For in no wiſe will he accord,
the iuſt in thrall to ſee.

25 But God ſhall caſt them depe in pit,
that thirſt for bloud alwaies:
He will no guilefull man permit,
to line out halfe his daies.
26 Though ſuch be quite deſtroid & gone,
in thee O Lord I truſt:
I ſhall depend thy grace vpon,
with all my heart and luſt.

Miſerere mei. Pſal. Lvi. I. H.

Dauid being broght to Achis the King of Gath. 1. Sa. 21, 12. complaineth of his enemies, demandeth ſuccour, truſteth in god, and promiſeth to performe his vow which was to praiſe God in his Church.

Sing this as the Lamentation.

HAue mercy Lord on me I pray,
for man would me deuoure:
He fighteth with me day by day,
and troubleth me each houre.
2 Mine enemies dayly enterprise,
to ſwallow me outright:
To fight againſt me many riſe,
O thou moſt high of might.

3 When they wold make me moſt afraid,
with boaſts and brags of pride:
I truſt in thee alone for aide,
by thee I will abide.
4 Gods promiſe I doe mind and praiſe,
O Lord I ſtitke to thee:
I doe not care at all aſſaies,
what fleſh can doe to me.

5 What things I either did or ſpake,
they wreſt them at their will:
And all the counſell that they take,
is how to worke me ill.
6 They all conſent themſelues to hide,
cloſe watch for me to lay:
They ſpie my paths, and ſnares haue tide,
to take my life away.

7 Shall they thus ſcape on miſchiefe ſet?
thou God on them wilt frotone:
For in his wrath he doth not let,
to throw whole Kingdomes downe.
8 Thou ſeeſt how oft they make me flee,
and on my teares doeſt looke:
Reſerue them in a glaſſe by thee,
and write them in a booke.

9 When I doe call vpon thy name,
my foes away doe ſtart:
I well perceiue it by the ſame,
that God doth take my part.
10 I glorying the word of God,

to

to praiſe it I accord:
With ioy I will declare abroad,
the promiſe of the Lord.

11 I truſt in God, yet ſtill I ſay,
as I before began:
The Lord he is my helpe and ſtay,
I doe not care for man.
12 I will performe with heart ſo frée,
to God my vowes alwaies:
And I O Lord all times to thée,
will offer thanks and praiſe.

13 My ſoule from death thou doſt defend,
and kéepe my fœt vpright:
That I before thée may aſcend,
with ſuch as liue in light.

Miſerere mei. Pſal. Lvij. I. H.

David in the deſert of Ziph, betrayed by the Inhabitants, & in the ſame Caue with Saul, calleth vnto God, with full cõfidence that he wil performe his promiſe and ſhew his glory in heauen and earth againſt his cruell enemies, therefore hee rendreth laud and praiſe.

Sing this as the 44. Pſalme.

TAke pittie for thy promiſe ſake,
haue mercy Lord on me:
For why, my ſoule doth her betake,
vnto the helpe of thée.
2 Within the ſhadow of thy wings,
I ſet my ſelfe full faſt:
Till miſchiefe, malice, and ſuch thinges,
be gone and ouer-paſt.

3 I call vpon the God moſt hie,
to whom I ſticke and ſtand:
I meane the God that will ſtand by,
the cauſe I haue in hand.
4 From heauen he hath ſent his aid,
to ſaue me from their ſpight:
That to deuoure me haue aſſaid,
his mercy, truth, and might.

5 I lead my life with Lyons fell,
all ſet on wrath and ire:
And with ſuch wicked men I dwell,
that fret like flames of fire.
6 Their téeth are ſpeares & arrowes long,
as ſharpe as I haue ſéene:
They wound & cut with their quicke tong,
like ſwords and arrowes kéene.

7 Set vp and ſhew thy ſelfe, O God,
aboue the heauens bright:
Exalt thy praiſe on earth abroad,
thy maieſtie and might.
8 They lay their net and doe prepare,
a priuie caue and pit:
Wherein they thinke my ſoule to ſnare,
but they are fallen in it.

9 My heart is ſet to laud the Lord,
in him to ioy alwaies:
My heart I ſay doth well accord,
to ſing his laud and praiſe.
10 Awake, my ioy, awake I ſay,
my Lute, my Harpe, and ſtring:
For I my ſelfe before the day,
will riſe, reioyce, and ſing.

11 Among the people I will tell,
the goodneſſe of my God,
And ſhew his praiſe that doth excell,
in Heathen land abroad.
12 His mercy doth extend as farre,
as heauens all are hie:
His truth as high as any ſtarre,
that ſtandeth in the ſkie.

13 Set forth and ſhew thy ſelfe O God,
Aboue the heauens bright:
Extoll thy praiſe on earth abroad,
thy maieſtie and might.

Si verè vtique. Psal. Lviij. T. S.

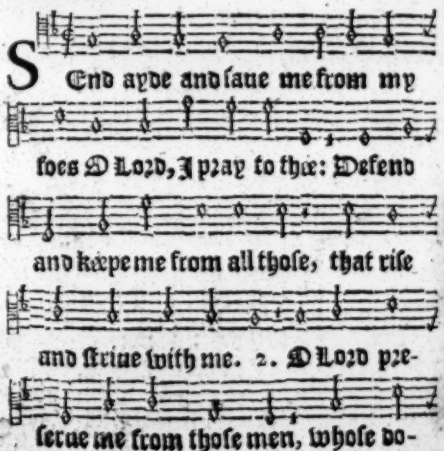
Hee describeth his malicious enemies, Sauls flatterers, who secretly and openly sought his destruction, from whom hee appealed to Gods iudgements, shewing that the iust shall reioyce at the punishment of the wicked, to Gods glory.

Sing this as the 48. *Psalme.*

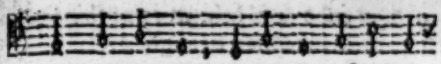
YE rulers which are put in truſt,
to iudge of wrong and right:
Be all your iudgements true and iuſt,
not knowing nēd or might?
2 May in your hearts ye marke & muſe,
in miſchiefe to conſent:
And where ye ſhould true iuſtice vſe,
your hands to bribes are bent.
3 The wicked ſort from their birth day,
haue erred on this wiſe:
And from their mothers wombe alway,
haue vſed craft and lies.
4 In them the poyſon and the breath
of Serpents doe appeare:
Yea like the Adder that is deafe,
and faſt doth ſtop her eare.
5 Becauſe ſhe will not heare the voyce,
of one that charmeth well:
No though he were the chiefe of choice
and did therein excell.
6 O God breake thou their teeth at once,
within their mouths throughout:
The tuskes that in their great iaw bones
like Lyons Whelps hang out.
7 Let them conſume away and waſt,
as water runs forth right:
The ſhafts that they do ſhoote in haſt,
let them be broke in flight.
8 As Snailes do waſt within the ſhell,
and vnto ſlime do runne:
As one before his time that fell,
and neuer ſaw the Sunne.
9 Before the thornes that now are yong,
to Buſhes great ſhall grow:
The ſtormes of anger waxing ſtrong,
ſhall take them ere they know.
10 The iuſt ſhall ioy, it doth them good,
that God doth vengeance take:
And they ſhall waſh their feet in blood,
of them that him forſake.
11 Then ſhall the world ſhew forth & tell,
that good men haue reward:
And that a God on earth doth dwell,
that iuſtice doth regard.

Eripe me, Psal. Lix. I. H.

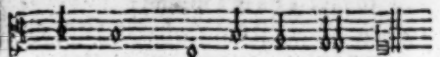
Dauid in great danger of Saul, who ſent to ſlay him in his bed, declareth his innocency and their fury, praying God to deſtroy all malicious ſinners, who liue for a time to exerciſe his people, but in the end conſume in his wrath, to Gods glory. For this he ſingeth praiſe to God, aſſured of his mercies.



tings



ings are not good: and ſet me ſure & ſafe



from them, that ſtill thirſt after bloud.

3 For loe they wait my ſoule to take,
they rage againſt me ſtill:
Yea, for no fault that I did make,
I never did them ill.
4 They run and do themſelues prepare,
when I no whit offend:
Ariſe and ſaue me from their ſnare,
and ſee what they entend.

5 O Lord of hoaſts of Iſraell,
ariſe and ſtrike all lands:
And pittie none that do rebell,
and in their miſchiefe ſtands.
6 At night they ſturre and ſeeke about,
as hounds they howle and grin:
And all the Citty cleane throughout,
from place to place they run.

7 They ſpeake of me with mouth alway
but in their lips are ſwords:
They greed my death, and then would ſay
what? none doth heare our words.
8 But Lord thou haſt their waies eſpide,
and laught thereat apace:
The Heathen folke thou ſhalt deride,
and mocke them to their face.

9 The ſtrength I doth my foes withſtand
O Lord doth come of thee:
My God he is my helpe at hand,
a fort of fence to me.
10 The Lord to mee doth ſhew his grace,
in great abundance ſtill:
That I may ſee my foes in caſe,
ſuch as my heart doth will.

The ſecond part.

11 Deſtroy them not at once O God,
leaſt it from mind doe fall:
But with thy ſtrength driue them abroad,
and ſo conſume them all.
12 For their ill words, and truthles tongs,
confound them in their pride:
Their wicked oathes with lies & wrongs,
let all the world deride.

13 Conſume them in thy wrath, O Lord
that nought of them remaine:
That men may know throughout the world
that Jacobs God doth raigne.
14 At euening they returne apace,
as dogs they grin and cry:
Throughout the ſtreets in euery place,
they run about and ſpy.

15 They ſeeke about for meat, I ſay,
but let them not be fed:
Nor find a houſe wherin they may
be bold to put their head.
16 But I will ſhew thy ſtrength abroad,
thy goodneſſe I will praiſe:
For thou art my defence and God,
at need in all aſſaies.

17 Thou art my ſtrength, thom haſt me
O Lord I ſing to thee: (ſtaid
Thou art my fort, my fence, and aid,
a louing God to mee.

Domine repulisti. Pſal. Lx. I. H.

David now King ouer Iuda, after many victories, ſheweth by euident ſignes, that God elected him King, aſſuring the

the people, that God will prosper them if they approue the same. After hee prayeth vnto God, to finish that that hee had begun.

Sing this as the 59. Psalme.

O Lord thou didst vs cleane forsake,
and scattredst vs abroad:
Such great displeasure thou didst take,
returne to vs O God.
2 Thy might did moue the land so sore,
that it in sunder brake:
The hurt thereof O Lord restore,
for it doth bow and quake.

3 With heauy chance thou plaguest thus
the people that are thine:
And thou hast giuen vnto vs,
a drinke of deadly Wine.
4 But yet to such as feare thy name,
a token shall ensue:
That they may triumph in the same,
because thy word is true.

5 So that thy might may kepe and saue
thy folke that fauour thee:
That they thy helpe at hand may haue,
O Lord grant this to me.
6 The Lord did speake frō his own place,
this was his ioyfull tale:
I will diuide Sichem by pace,
and mete out Succoths vale.

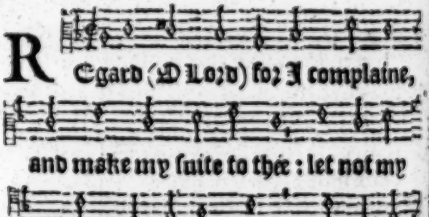
7 Gilead is giuen to my hand,
Manasses mine beside:
Ephraim the strength of all my land,
my lawe doth Iuda guide.
8 In Moab I will wash my feet,
ouer Edom throw my shoe:
And thou Palestine oughtst to seeke,
for fauour me vnto.

9 But who will bring mee at this tide,
vnto the Citty strong?
Or who to Edom will me guide,
so that I go not wrong?
10 Wilt thou O God which didst forsake
thy folke, their land and coasts:
Our wars in hand thou wouldst not take,
nor walke among our hosts.

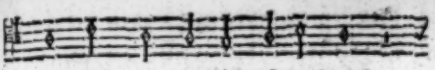
11 Giue ayd O Lord, and vs relieue,
from them that vs disdaine:
The helpe that hoasts of men can giue,
it is but all in vaine.
12 But through our God we shall haue
to take great things in hand: (might
He will tread downe and put to flight,
all those that vs withstand.

Exaudi Deus. Psal. lxi. I. H.

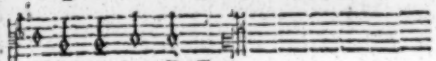
Whether hewere in danger of the Amonites, or pursued of *Absolon*, hee cryeth to bee deliuered and confirmed in his Kingdome, promising perpetuall praises.



vtmost parts of all the earth abroad,



in griefe and anguish of my heart,



I cry to thee O God.

3 Upon the rocke of thy great power,
my woefull mind repose:
Thou art my hope, my fort, and tower,
my fence against my foes.
4 Within thy tent I lust to dwell,
for euer to endure:
Under thy wings I know right well,
I shall be safe and sure.

5 The Lord doth my desire regard,
and doth fulfill the same:
With Godly gifts will he reward,
all them that feare his name.
6 The King shall he in health maintaine,
and so prolong his daies:
That he from age to age shall raigne,
for euermore alwaies.

7 That he may haue a dwelling place,
before the Lord for aye:
O let thy mercy, truth, and grace,
defend him from decay.
8 Then shall I sing for euer still,
with praise vnto thy name:
That all my vowes I may fulfill,
and dayly pay the same.

Nomne Deo. Psal. lxij. I. H.

David declareth by his example & the nature of god, that he and all people must trust in god alone, seing that all without God goeth to nought, who onely is of power to saue, and that hee rewardeth man according to his workes.

Sing this as 61. Psalme.

MY soule to God shall giue good heed,
and him alone attend:
For why, my health and hope to sped,
doth whole on him depend.
2 For he alone is my defence,
my rocke, my health, and aide:
He is my stay that no pretence,
shall make me much dismaid.

3 O wicked folke how long will ye
vse crafts? sure yee must fall:
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth loue, ye seeke alwaies
to put him to the worst:
Ye loue to lie, with mouth ye praise,
and yet your hearts doe curse.

5 Yet still my soule doth whole depend
on God my chiefe desire:
From all false foes me to defend,
none but him I require.
6 He is my rocke, my strength, & tower,
my health is of his grace:
He doth support me, that no power
can moue me out of place.

7 God is my glory and my health,
my soules desire and lust:
My fort, my strength, my stay, my wealth,
God is my onely trust.
8 Oh haue your hope in him alwaies,
ye folke with one accord:
Poure out your hearts to him and say,
our trust is in the Lord.

9 The sonnes of men deceitfull are,
on ballance but a sleight:
With things most vaine doe them compare,
for they can keepe no weight.
10 Trust not in wrong, robbery, or stealth,
let vaine delights be gone:

Though

Though gods well got flow in ẅ wealth,
set not your hearts thereon.

11 The Lord long ſince one thing did tell,
which here to mind I call:
He ſpake it oft, I heard it well,
that God alone doth all.
12 And that thou Lord art good and kind,
thy mercy doth exceed:
So that all ſorts with thee ſhall find,
according to their deed.

Deus Deus meus. Pſal. Lxiij. I. H.

David after his danger in Ziph, giueth thanks to God for his wonderfull deliuerance, in whoſe mercy he truſteth, euen in the midſt of miſery: Prophecying the deſtruction of Gods Enemies: & contrariwiſe, happines to all them that truſt in the Lord. 1. Sam. 3.

Sing this as the 44. *Pſalme.*

O God my God, I watch betime,
to come to thee in haſt:
For why, my ſoule and body both,
doth thirſt of thee to taſt.
And in this barren wilderneſſe,
where waters there are none:
My fleſh is parcht for want of thee,
for thee I wiſh alone.

2 That I might ſee yet once againe,
thy glory, ſtrength, and might:
As I was wont it to behold,
within thy Temple bright.
3 For why, thy mercies far ſurmount
this life and wretched daies:
My lips there fore ſhall giue to thee,
due honour, laud, and praiſe.
4 And whilſt I liue, I will not faile,
to worſhip thee alway:
And in thy name I ſhall lift vp,
my hands when I doe pray.
5 My ſoule is fild as with marrow,
which is both fat and ſweete:
My mouth therefore ſhall ſing ſuch songs,
as are for thee moſt meete.
6 When as in bed I thinke on thee,
and eke all the night tide:
7 And vnder couert of thy wings,
thou art my ioyfull guide.
8 My ſoule doth ſurely ſticke to thee,
thy right hand is my power:
9 And thoſe that ſeeke my ſoule to ſtroy,
them death ſhall ſone deuoure.
10 The ſword ſhall them deuoure eachone
their carkaſſes ſhall feed
The hungry Foxes, which doe run,
their prey to ſeeke at need.
11 The King and all men ſhall reioyce,
that do profeſſe Gods word:
For lyars mouthes ſhall then be ſtopt,
which haue the truth diſturbd.

Exaudi Deus. Pſal. Lxiiij. I. H.

David praieth againſt his falſe reporters and ſlaunderers: hee declareth their puniſhment and deſtruction, to the comfort of the iuſt, and the Glory of God.

Sing this as the 18. *Pſalme.*

O Lord vnto my voice giue eare,
with plaints when I do pray:
And rid my life and ſoule from feare
of foes that threat to ſlay:
2 Defend me from that ſort of men,
which in deceits do lurke:
And from the frowning face of them,
that all ill feates do worke.

3 Who whet their tongues as we haue ſeen
men whet and sharpe their ſwords:
They ſhot abroad their arrowes keene,

I meane moſt bitter woꝛds.
4 With ꝓiuie ſleight ſhote they their ſhafts,
the vꝓight man to hit:
The iuſt vnwares to ſtrike by craft,
they care oꝛ feare no whit.

5 A wicked woꝛke they haue decꝛéd,
in counſell thus they crie:
To vſe deceit let vs not dꝛead,
what, who can it eſpie?
6 What waies to hurt they talke & muſe,
all times within their heart:
They all conſult what feates to vſe,
each doth inuent his part.

7 But yet all this ſhall not auaile,
when they thinke leaſt vpon:
God with his dart ſhall ſure aſſaile,
and wound them euery one.
8 Their crafts and their ill tongs withall,
ſhall woꝛke themſelues ſuch blame:
That they which then behold their fall,
ſhall wonder at the ſame.

9 Then all ſhall ſée and know right well,
that God the thing hath wꝛought:
And ꝓaiſe his witty woꝛks, and tell,
what he to paſſe hath bꝛought.
10 Yet ſhall the iuſt in God reioyce,
ſtill truſting in his might:
So ſhall they ioy with mind and voice,
whoſe hearts are pure and right.

Te decet hymnus. Pſal. Lxv. I. H.

A thankſgiuing vnto god by the faithfull, who are ſignified by Sion & Ieruſalem, for the chuſing, preſeruation & gouernance of them, and for the plentifull bleſſings poured forth vpon al the earth.

Sing this as the 30. Pſalme.

THy ꝓaiſe alone O Loꝛd doth raigne
in Sion thine owne hill:
Their vowes to thée they doe maintaine,
and their beheaſts fulfill.
2 Foꝛ that thou doſt their ꝓaiers heare,
and doſt thereto agrée:
Thy people all both farre and neare,
with truſt ſhall come to thée.

3 Our wicked life ſo farre excéds,
that we ſhould fall therein:
But Loꝛd foꝛgiue our great miſdéds,
and purge vs from our ſinne.
4 The man is bleſt whom thou doſt chuſe
within thy courts to dwell:
Thy houſe and Temple he ſhall vſe,
with pleaſures that excell.

5 Of thy great iuſtice heare vs Loꝛd,
our health of the doth riſe:
The hope of all the earth abꝛoad,
and the Sea-coaſt likewiſe.
6 With ſtrength thou art beſet about,
and compaſt with thy power:
Thou makeſt the mountaines ſtrong and ſtout
to ſtand in euery ſhower.

7 The ſwelling ſeas thou doſt aſſwage,
and make their ſtreames full ſtill:
Thou doſt reſtraine the peoples rage,
and rule them at thy will.
8 The folke that dwell full far on earth,
ſhall dꝛead thy ſignes to ſée:
Which moꝛne and euening in great mirth,
do paſſe with ꝓaiſe to thée.

9 When that the earth is chopt and dꝛy,
and thirſteth moꝛe and moꝛe:
Then with thy dꝛops thou doſt apply,
and much increaſe her ſtoꝛe.
10 The flood of God doth ouerflow,
and ſo doth cauſe to ſpꝛing
The ſéed and coꝛne which men do ſow,
foꝛ he doth guide the thing.

11 With wet thou doſt her furrowes fill,
where by her clods do fall:
Thy drops on her thou doſt diſtill,
and bleſſe her fruit withall.
12 Thou deckſt the earth of thy good grace,
with faire and pleaſant crop:
Thy clowds diſtill their dew apace,
great plenty they do drop.

13 Whereby the deſarts ſhall begin,
full great increaſe to bring:
The little hils ſhall ioy therein,
much fruit in them ſhall ſpring.
14 In places plaine the flocks ſhall feed,
and couer all the earth:
The vallies with corne ſhall ſo exceed:
that men ſhall ſing for mirth.

Iubilate Deo. Pſal. Lxvi. I. H.

He exhorteth to praiſe the Lord in his wonderfull works: hee ſetteth forth the power of God to affray rebels, and ſheweth Gods mercy to Iſraell, to prouoke all men to feare and praiſe his name.

Sing this as the 68. Pſalme.

YE men on earth in God reioyce,
with praiſe ſet forth his name:
Extoll his might with heart and voice,
giue glory to the ſame.
2 How wonderfull O Lord ſay yée,
in all thy works thou art:
Thy foes for feare do ſeeke to thée,
full ſore againſt their heart.
3 All men that dwel the earth throughout
ſhall praiſe the name of God:
The land thereof the world about,
is ſhewed and ſet abroad.
4 All folke come forth, behold and ſée,
what things the Lord hath wrought:
Marke well the wondrous works that hée
for man to paſſe hath brought.
5 He laid the ſea like heapes on hie,
therin a way they had:
On foot to paſſe both faire and drie,
whereof their hearts were glad.
6 His might doth rule the world alway,
his eies all things behold:
All ſuch as would him diſobey,
by him ſhall be controld.

7 Yée people giue vnto our God,
due laud and thanks alwaies:
With ioyfull voyce declare abroad,
and ſing vnto his praiſe.
8 Which doth indue our ſoules with life,
and it preſerue withall:
He ſtaieth our feet, ſo that no ſtrife
can make vs ſlip or fall.

9 The Lord doth proue our deeds with fire
if that they will abide:
As workemen doe when they deſire,
to haue their mettals tride.
10 Although thou ſuffer vs ſo long,
in priſon to be caſt:
And there with chaines and fetters ſtrong,
to lie in bondage faſt.

The ſecond part.

11 Although I ſay thou ſuffer men,
on vs to ride and raigne:
Though we through fire and water run,
of very griefe and paine.
12 Yet ſure thou doſt of thy good grace,
diſpoſe it to the beſt:
And bring vs out into a place,
to liue in wealth and reſt.

13 Vnto thy houſe reſort will I,
to offer and to pray:
And there I will my ſelfe apply
my vowes to thée to pay.
14 The vowes that with my mouth I ſpake,
in all my griefe and ſmart:

The

The bowed ſkyn which I did make
in dolour of my heart.

15 Burnt offrings I will giue to thée,
of Oxen fat and Rams:
None other ſacrifice ſhall bée,
of Bullocks, Goats, and Lambs.
16 Come forth & hearken, heare full ſoone,
all ye that feare the Lord:
What he for my poore ſoule hath done,
to you I will record.

17 Full oft I call to mind his grace,
this mouth to him doth cry:
And thou my tongue make ſpéd apace,
to praiſe him by and by.
18 But if I féele my heart within,
in wicked workes reioyce:
Or if I haue delight to ſinne,
God will not heare my voyce.

19 But ſurely God my voice hath heard,
and what I do require:
My prayer he doth well regard,
and granteth my deſire.
20 All praiſe to him that hath not put
nor caſt me out of mind:
Nor yet his mercy from me ſhut,
which I doe euer find.

Deus miſereatur. Pſal. Lxvij. I. H.

A ſweet prayer for all the faithfull to obtaine the fauour of God, and to bee lightned with his countenance, to the end, that his way and iudgements may be knowen throughout the earth. A reioycing that God is the gouernour of all Nations.

Sing this as the 45. Pſalme.

HAue mercy on vs Lord,
and grant to vs thy grace,
To ſhew to vs doe thou accord,
the brightneſſe of thy face.

2 That all the earth may know,
the way to Godly wealth:
And all ye nations on a row,
may ſée thy ſauing health.

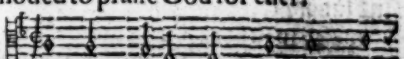
3 Let all the world O God,
giue praiſe vnto thy name:
O let the people all abroad,
extoll and laud the ſame.
4 Throughout the world ſo wide,
let all reioyce with mirth:
For thou with truth and righe doſt guide,
the nations of the earth.

5 Let all the world O God,
giue praiſe vnto thy name:
O let the people all abroad,
extoll and laud the ſame.
6 Then ſhall the earth encreaſe,
great ſtore of fruit ſhall fall:
And then our God the God of peace,
ſhall bleſſe vs eke withall.

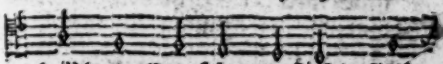
7 God ſhall vs bleſſe I ſay,
and then both farre and néere:
The folke throughout the earth alway,
of him ſhall ſtand in feare.

Exurgat Deus. Pſal. Lxviij. T. S.

Dauid expreſſeth the wonderfull mercies of God towards his people, who by all meanes and moſt ſtrange ſorts, declareth himſelfe to them. Gods Church therefore by reaſon of his promiſes, graces, and victories, doth excell all worldly things. wherefore all men are moued to praiſe God for euer.



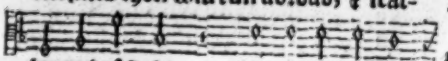
LEt God ariſe and then his foes



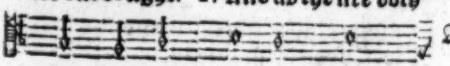
will turne themſelues to flight: His



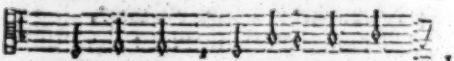
enemies then will run abroad, & ſcat-



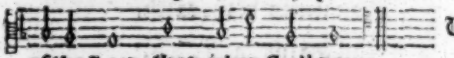
ter out of ſight. 2. And as the fire doth



melt the waxe, and wind blowes



ſmoake away: So in the preſence



of the Lord, the wicked ſhall decay.

3 But righteous men before the Lord,
ſhall hartely reioyce:
They ſhall be glad and merry all,
and chearefull in their voice.
4 Sing praiſe, ſing praiſe vnto the Lord,
who rideth on the skie:
Extoll the name of Jah our God,
and him doe magnifie.
5 That name is he that is aboue,
within his holy place:
That Father is of fatherleſſe,
and iudge of Widdowes caſe.
6 Houſes he giues and ſtuffe both,
vnto the comfortleſſe:
He bringeth bondmen out of thrall,
and rebels to diſtreſſe.
7 When thou didſt march before thy folke,
the Egiptians from among:
And broughteſt them through the wildernes
which was both wide & long: (down
8 The earth did quake, the raine pourde
heard were great claps of thunder:
The mount Sinai ſhook in ſuch ſort,
as it would cleaue in ſunder.
9 Thine heritage with dew of raine,
abundantly was waught:
And if ſo be it barren wart,
by thee it was refreſht.
10 Thy choſen flocke doth there remaine,
thou haſt prepar'd that place:
And for the poore thou doſt prouide,
of thine eſpeciall grace.

The ſecond part.

11 God will giue women cauſes iuſt,
to magnifie his name:
When as his people triumphs make,
and purchaſe braue and fame.
12 And puiſſant kings for all their power
ſhall flie and take the foile:
And women which remaine at home,
ſhall helpe to part the ſpoile.
13 And though ye were as black as pots
your hue ſhall paſſe the Doue:
Whoſe wings and feathers ſeeme to haue
ſiluer and gold aboue.
14 When in this land God ſhall triumph
ouer kings both high and low:
Then ſhall it be like Salmon hill,
as white as any ſnow.
15 Though Baſan be a fruitfull hill,
and in height others paſſe:
Yet Sion, Gods moſt holy hill,
doth farre excell in grace.
16 Why brag ye thus ye hils moſt high,
and leape for pride together?
This hill of Sion God doth loue,
and there will dwell for euer.
17 Gods army is two Millions,
of warriours good and ſtrong:
The Lord alſo in Sinai,
is preſent them among.

18 Thou

18 Thou didst O Lord ascend on hie,
and captives ledst them all:
Which in times past thy chosen flocke,
in bondage kept and thrall.

Thou madest them tribute for to pay,
and such as did repine:
Thou didst subdue that they might dwell,
in thy Temple diuine.
19 Now praised be the Lord, for that
he powres on vs such grace:
From day today he is the God
of our health and solace.

The third part.

20 He is the God by whom alone,
saluation commeth plaine:
He is the God by whom we scape
all dangers, death, and paine.
21 Thus God will wound his enemies
and breake the hairie scalpe (head
Of those that in their wickednesse,
continually doe walke.

22 From Basan will I bring said he,
my people and my shepe:
And all mine owne as I haue done,
from danger of the deepe.
23 And make them dip their fet in blood
of those that hate my name:
And dogs shal haue their tongues imbrud
with licking of the same.

24 All men may see how thou O God,
thine enemies doest deface:
And how thou goest as God and King,
into thine holy place.
25 The singers go before with ioy,
the minstrels follow after:
And in the midst the Damsels play,
with Timbrell and with Laber.

26 Now in the congregations,
O Israel praise the Lord:
And Jacobs whole posteritie,
giue thanks with one accord.
27 Their chiefe was little Beniamin,
But Iuda made their boast:
With Zabulon and Nepthalim,
which dwelt about their coast.

28 As God hath giuen power to thee,
so Lord make firme and sure
The thing that thou hast wrought in vs,
for euer to endure.
29 And in thy Temple gifts will we,
giue vnto thee O Lord:
For thine vnto Jerusalem,
sure promise made by word.

The fourth part.

30 Yea and strange kings to vs subdude,
shall doe like in those dayes:
I meane to thee they shall present,
their gifts of laud and praise.
Ye shall destroy the spearemens rankes,
their Calues and Buls of might:
And cause them tribute pay, and daunt
all such as loue to fight.

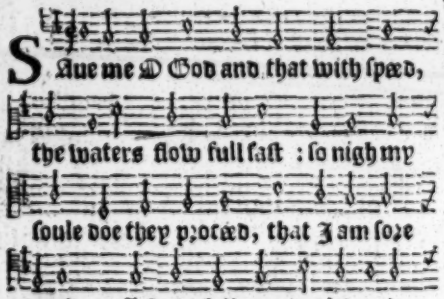
31 Then shall the Lords of Egipt come,
and presents with them bring:
The Moores most blacke shall stretch their
vnto their Lord and King. (hands
32 Therefore ye kingdomes of the earth,
giue praise vnto the Lord:
Sing Psalmes to God with one consent,
thereto let vs accord.

33 Who though he ride and euer hath,
abone the heauens bright:
Yet by the feareful thunderclaps,
men may well know his might.
34 Therefore the strength of Israell,
ascribe to God on hie:

Whoſe might and power doth far extend,
aboue the cloudy skie.
35 O God thy holineſſe and power,
is dread for euermore:
The God of Iſrael giues vs ſtrength,
praiſed be God therefore.

Saluum me fac. Pſal. Lxix. I. H.

Chriſt and his elect is figured in Dauids zeale and anguiſh: the malicious cruelty of whoſe enemies, and their puniſhments, Iudas and ſuch traitors noteth, who are accurſed: then gathereth he courage in afflictions, and offereth praiſes to God, being more acceptable then all ſacrifices. Finally, hee doth prouoke all creatures to praiſes, propheſying of the kingdome of Chriſt; and building of Iuda, where all the faithfull and their ſeed ſhall dwell for euer.



3 With crying oft I faint and quaile,
my throat is hoarſe and dry:
With looking vp my ſight doth faile,
for helpe to God on hie.
4 My foes that guiltleſſe doe oppreſſe
my ſoule, with hate are lead:
In number ſure they are no leſſe,
then haires vpon my head.

5 Though for no cauſe they bere me ſore,
they proſper and are glad:
They doe compell me to reſtore,
the things I neuer had.
6 What I haue done for want of wit,
thou Lord all times canſt tell:
And all the faults that I commit,
to thee are knowen full well.

7 O Lord of hoaſts defend and ſtay,
all thoſe that truſt in thee:
Let no man doubt or ſhrinke away,
for ought that chanceth me.
8 It is for thee and for thy ſake,
that I doe beare this blame:
In ſpight of thee they would me make,
to hide my face for ſhame.

9 My Mothers Sons, my brethren all,
forſake me on a row:
And as a ſtranger they me call,
my face they will not know.
10 Vnto thy houſe ſuch zeale I beare,
that it doth pine me much:
Their checks and taunts at thee, to heare
my very heart doth grutch.

The ſecond part.

11 Though I doe faſt my fleſh to chaſt,
yea if I weepe and moane:
Yet in my teeth this geare is caſt,

they

they paſſe not therevpon.
12 If I for griefe and paine of heart,
in ſackcloth vſe to walke:
Then they anon will it peruert,
thereof they ieſt and talke.

13 Both high & low and all the throng,
that ſit within the gate:
They haue me euer in their tongue,
of me they talke and prate.
14 The Drunkards which in wine delight
it is their chiefe paſtime,
To ſeeke which way to worke me ſpite,
of me they ſing and rime.

15 But thee the while, O Lord I pray,
and when it pleaſeth thee:
For thy great truth thou wilt alway,
ſend downe thine ayd to me.
16 Plucke thou my feet out of the mire,
from drowning doe me keepe:
From ſuch as owe me wrath and ire,
and from the waters deepe.

17 Leaſt with the waues I ſhould be
and depth my ſoule deuoure: (drownd
And that the pit ſhould me conſound,
and ſhut me in her power.
18 O Lord of hoaſts to me giue eare,
as thou art good and kind:
And as thy mercie is moſt deare,
Lord haue me in thy mind.

19 And doe not from thy ſeruant hide,
nor turne thy face away:
I am oppreſt on euery ſide,
in haſt giue eare I ſay.
20 O Lord vnto my ſoule draw nie,
the ſame with ayd repoſe:
Becauſe of their great tyranny,
acquit me from my foes.

The third part.

21 That I abide rebuke and ſhame,
thou knoweſt, and thou canſt tell:
For thoſe that ſeeke and worke the ſame,
thou ſeeſt them all full well.
22 When they with brags doe breake my
I ſeeke for helpe anone: (heart
But find no friends to eaſe my ſmart,
to comfort me not one.

23 But in my meat they gaue me gall,
to cruell for to thinke:
And gaue me in my thirſt withall,
ſtrong vinegar to drinke.
24 Lord turne their table to a ſnare,
to take themſelues therein:
And when they thinke full well to fare,
then trap them in the gin.

25 And let their eies be darke and blind,
that they may nothing ſee:
Bow downe their back and doe them bind
in thraldome for to be.
26 Poure out thy wrath as hot as fire,
that it on them may fall:
Let thy diſpleaſure in thine ire,
take hold vpon them all.

27 As deſart drie, their houſe diſgrace,
their offspring eke expell:
That none thereof poſſeſſe their place,
nor in their tents doe dwell.
28 If thou doe ſtrike the man to tame,
on him they lay full ſore:
And if that thou doe wound the ſame,
they ſeeke to hurt him more.

29 Then let them heap vp miſchiefe ſtill,
ſith they are all peruert:
That of thy fauour and good will,
they neuer haue a part.
30 And rate them cleane out of the booke

of life, of hope, of truſt:
That for their names they neuer loke,
in number of the iuſt.

The fourth part.

31 Though I O Lord with woe & griefe,
haue borne full ſore oppreſt:
Thy helpe ſhall giue me ſuch releife,
that all ſhall be redreſt.
32 That I may giue thy name the praiſe,
and ſhew it with a ſong:
I will extoll the ſame alwaies,
with hearty thankes among.
33 Which is more pleaſant vnto thee,
(ſuch mind thy grace hath borne)
Then either Ore or Calfe can be,
that hath both hoofe and horne.
34 When ſimple folke doe this behold,
it ſhall reioyce them ſure:
All ye that ſeeke the Lord, behold
your life for aye ſhall dure.

35 For why, the Lord of hoaſts doth heare
the poore when they complaine:
His priſoners are to him ful deare,
he doth them not diſdaine.
36 Wherefore the skie and earth below,
the ſea with floud and ſtreame:
His praiſe they ſhall declare and ſhew,
with all that liue in them.

37 For ſure our God will Sion ſaue,
and Iudaes Cities build:
Such folke poſſeſſion there ſhal haue,
her ſtreets ſhal be all fild.
38 His ſeruants ſeed ſhall keepe the ſame,
all ages out of mind:
39 And there all they that loue his name,
a dwelling place ſhall find.

Deus in adiutor. Pſal. Lxx. I. H.

He prayeth to be right ſpeedily deliuered, his enemies to bee aſhamed, and all that ſeeke the Lord to be comforted.

Sing this as the 72. Pſalme.

O God to me take heed,
of helpe I thee require:
O Lord of hoaſts with haſt make ſpeed,
helpe, helpe, I thee deſire.
2 With ſhame confound them all,
that ſeeke my Soule to ſpill:
Rebuke them backe with blame to fall,
that thinke and wiſh me ill.

3 Confound them that apply,
and ſeeke to worke me thame:
And at my harme doe laugh and cry,
ſo, ſo, there goeth the game.
4 But let them ioyfull be,
in thee with ioy and wealth:
Which onely truſt and ſeeke to thee,
and to thy ſauing health.

5 That they may ſay alwaies,
in mirth and one accord:
All glory, honour, laud, and praiſe,
be giuen to thee O Lord.
6 But I am weake and poore,
come Lord thine aide I lacke:
Thou art my ſtay, and helpe therefore
make ſpeed and be not ſlacke.

Inte Domine. Pſal. Lxxi. I. H.

He prayeth in faith, eſtabliſhed by promiſe & confirmed by the works of God from his youth, to be deliuered from his wicked and cruell Son Abſolon with his confederacy, promiſing to be thankfull therefore.

Sing this as the 69. Pſalme.

My Lord, my God, in all diſtreſſe,
my hope is whole in thee:
Then let no ſhame my ſoule oppreſſe,

nor

nor once take hold on me.
2 As thou art iust defend me Lord,
and rid me out of dread:
Giue eare and to my suite accord,
and send me helpe at need.
3 Be thou my rocke to whom I may,
for ayd all times resort:
Thy promise is to helpe alway,
thou art my fence and fort.
4 Saue me my God from wicked men,
and from their strength and power:
From folke vniust, and eke from them
that cruelly deuoure.
5 Thou art the stay wherein I trust,
thou Lord of hoasts art he:
Yea from my youth I had a lust,
still to depend on thee.
6 Thou hast me kept euen from my birth,
and I through thee was borne:
Wherefore I will thee praise with mirth,
both euening and at morne.
7 As to a monster seldome seene,
much folke about me throng:
But thou art now and still hast beene,
my fence and aide so strong.
8 Wherefore my mouth no time shall lack
thy glory and thy praise:
And eke my tongue shall not me be slacke,
to honour thee alwaies.
9 Refuse me not O Lord I say,
when age my limbs doth take:
And when my strength doth wast away,
doe not my soule forsake.
10 Among themselues my foes enquire,
to take me through deceit:
And they against me do conspire,
that for my soule laid waite.

The second part.

11 Lay hand and take him now they said,
for God from him is gone:
Dispatch him quite, for to his ayd
I wis there commeth none.
12 Doe not absent thy selfe away,
O Lord when need shall be:
But that in time of griefe thou may,
with hast giue helpe to me.
13 With shame confound and ouerthrow
all those that seeke my life:
Oppresse them with rebukes also,
that faine would worke me strife.
14 But I will patiently abide,
thy helpe at all assaies:
Still more and more, each time and tide,
I will set forth thy praise.
15 My mouth thy iustice shall record,
that dayly helpe doth send:
But of thy benefits O Lord,
I know no count nor end.
16 Yet will I go and seeke forth one,
with thy good helpe O God:
The sauing health of thee alone,
to shew and set abroad.
17 For of my youth thou tak'st the care,
and dost instruct me still:
Therefore thy wonders to declare,
I haue great mind and will.
18 And as in youth from wanton rage,
thou didst me keepe and stay:
Forsake me not vnto mine age,
and till my head be gray.

The third part.

19 That I thy strength and might may
to them that now be heere: (shew
And that our seed thy power may know,
hereafter many a yeare.
20 O Lord thy iustice doth exceed,
thy doings all may see:

Thy

Thy woꝛks are wonderfull indeed,
oh who is like to thee?

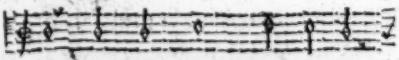
21 Thou madeſt me feele affliction ſoꝛe,
and yet thou didſt me ſaue:
Yea thou didſt helpe and me reſtoꝛe,
and tokſt me from the graue.
22 And thou mine honour doeſt increaſe,
my dignitie maintaine:
Yea thou doſt make all griefes to ceaſe,
and comfoꝛtſt me againe.

23 Thereforꝛe thy faithfulneſſe & pꝛaiſe,
I will with viol ſing:
My harpe ſhall ſound thy pꝛaiſe alwaies,
O Iſraels holy King.
24 My mouth ſhal ioy with pleaſant voice
when I ſhall ſing to thee:
And eke my ſoule ſhall much reioyce,
foꝛ thou haſt made me free.

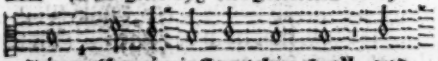
25 My tongue thy vpꝛightnes ſhal ſound,
and ſpeake it dayly ſtill:
Foꝛ griefe and ſhame doe them confound,
that ſought to woꝛke me ill.

Deus iudicium. Pſal. Lxxj. I. H.

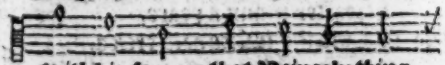
Gods kingdome by Chriſt is repreſented by Salomõ, vnder whom ſhall be righteouſnes, peace, & felicity, vnto whom all kings and nations ſhall do homage, whoſe name and power ſhall endure for euer.



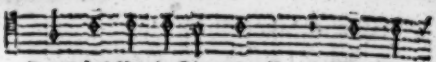
LOꝛd gine thy iudgements to the



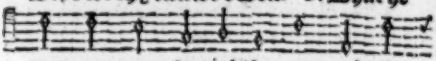
King, therein inſtruct him well, and



with his Sonne that Princely thing,



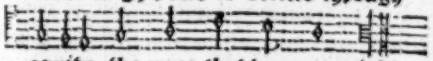
Lord let thy iuſtice dwell. 2. That he



may gouerne vpꝛightly, and rule thy



folke aright, and ſo defend thꝛough



equity, the poꝛe that haue no might.

3 And let the mountaines that are high,
vnto the folke giue peace:
And eke let little hils apply,
in iuſtice to increaſe.
4 That he may helpe the weake & poꝛe
with ayd, and make them ſtrong:
And eke deſtroy foꝛ enermoꝛe,
all thoſe that doe them wꝛong.

5 And then from age to age ſhall they,
regard and feare thy might:
So long as Son doth ſhine by day,
Oꝛ elſe the Moone by night.
6 LOꝛd make the King vnto the iuſt,
like raine to fields new mowne:
And like to dꝛops that lay the duſt,
and freſh the land new ſowne.

7 The iuſt ſhall flouriſh in his time,
and all thall be at peace:
Vntill the Moone ſhall leaue to pꝛime,
waſt, change, and to increaſe:
8 He ſhall be LOꝛd of Sea and land,
from ſhoꝛe to ſhoꝛe thꝛoughout:
And from the flouds within the land,
thꝛough all the earth abont.

9 The people that in deſerts dwell,
ſhall knæle to him full thicke:

And

And all his enemies that rebell,
the earth and dust shall licke.
10 The Lords of all the Iles thereby,
great gifts to him shall bring:
The kings of Saba, and Araby,
giue many a costly thing.

The second part.

11 All kings shall fall with one accord,
in thy good grace to stand:
And all the people of the world,
shall serue him at his hand.
12 For he the needy sort doth saue,
that vnto him doe call:
And eke the simple folke that haue
no helpe of man at all.

13 He taketh pitty on the poore,
that are with need oppressed:
He doth preserue them euermore,
and brings their soules to rest.
14 He shall redeeme their life from dread,
from fraud, from wrong, from might:
And eke the blood that they shall bleed,
is precious in his sight.

15 But he shall liue, and they shall bring
to him of Sabaes gold:
He shall be honoured as a king,
and dayly be extold.
16 The mighty mountaines of his land,
of Corne shall beare such throng:
That it like Cedar trees shal stand,
in Libanus full long.

17 Their Cities eke ful wel shal speed,
the fruits thereof shall passe:
In plenty it shal far exceed,
and spring as greene as grasse.
18 For euer they shal praise his name,
while that the Sun is light:
And thinke them happy through the same
al folke that bleste his might.

19 Praise ye the Lord of hoasts, and sing
to Israels God each one:
For he doth euery wondrous thing,
yea he himselfe alone.
20 And blessed be his holy name,
al times eternally:
That all the earth may praise the same,
Amen, Amen, say I.

Quàm Bonus. Psal. Lxxiij. T. S.

David teacheth that neither the prosperitie of the vngodly, nor the afflictions of the good, ought to discourage Gods children, but rather moue them to consider Gods prouidence, and to reuerence his iudgements, for that the wicked vanish away like smoake, & the godly enter into life euerlasting, in hope whereof he resigneth himselfe into Gods hands.

Sing this as the 44. Psalme.

HOw euer it be, yet God is good,
and kind to Israel:
And to all such as safely keepe,
their conscience pure and well.
2 Yet like a sole I almost slipt,
my feet began to slide:
And ere I wist, euen at a pinch,
my steps awry gan glide.

3 For when I saw such foolish men,
I grudgd and did disdaine:
That wicked men all things should haue,
without turmoile or paine:
4 They neither suffer pangs nor griefe,
as if death should them smite:
Their bodies are both stout and strong,
and euer in good plight.

5 And free from all aduerſitie,
when other men be ſhent:
And with the reſt they take no part,
of plague or puniſhment.
6 Therefore preſumption doth imbrace
their neeks as doth a chaine:
And are euen capt as in a robe,
with rapine and diſdaine.

7 They are ſo fed that euen for fat,
their eies oft times out ſtart:
And as for worldly goods they haue,
more then can wiſh their heart.
8 Their life is moſt licentious,
boaſting much of their wrong,
Which they haue done to ſimple men,
and euer pride among.

9 The heauens and the liuing Lord
they ſpare not to blaſpheme:
And prate they doe of worldly things,
no whit they doe eſteeme.
10 The people of God oft times turn back
to ſee their proſperous ſtate,
And almoſt drinke the ſelfe ſame cup,
and follow the ſame rate.

The ſecond part.

11 How can it be that God ſay they,
ſhould know or vnderſtand
Theſe worldly things, ſith wicked men
be Lords of Sea and Land?
12 For we may ſee how wicked men,
in riches ſtill increaſe:
Rewarded well with worldly goods,
and liue in reſt and peace.

13 Then why doe I from wickednes,
my fantaſie reſtraine?
And waſh my hands with Innocents,
and cleanſe my heart in vaine?
14 And ſuffer ſcourges euery day,
as ſubiect to all blame:
And euery morning from my youth,
ſuſtaine rebuke and ſhame?

15 And I had almoſt ſayd as they,
miſliking mine eſtate:
But that I ſhould thy children iudge,
as folke vnfortunate.
16 Then I bethought me how I might
this matter vnderſtand:
But yet the labour was too great,
for me to take in hand.

17 Until the time I went into
thy holy place, and then
I vnderſtood right perfectly,
the end of all theſe men.
18 And namely how thou ſetteſt them,
vpon a ſlippery place:
And at thy pleaſure and thy will,
thou doeſt them all deface.

19 Then al men muſe at that ſtrang ſight
to ſee how ſuddenly
They are deſtroid, diſpatcht, conſumde,
and dead ſo horribly.
20 Much like a dreame when one awaks
ſo ſhall their wealth decay:
Their famous names in all mens ſight,
ſhal ebbe and paſſe away.

The third part.

21 Yet thus my heart was grieued then,
my mind was much oppreſt:
22 So fond was I and ignorant,
and in this point a beaſt.
23 Yet neuertheleſſe by thy right hand,
thou holdſt me euer faſt:
And with thy counſel doſt me guide,
to glory at the laſt.

25 What thing is there that I can wiſh,
but thee in heauen aboue?

And

And in the earth there is nothing
like thée that I can loue.
26 My fleſh and eke my heart doth faile,
but God doth faile me neuer:
For of my health God is the ſtrength,
my portion eke for euer.

27 And loe all ſuch as thée forſake,
thou ſhalt deſtroy each one:
And thoſe that truſt in any thing,
ſauing in thée alone.
28 Therefore will I draw néere to God,
and euer with him dwell:
In God alone I put my truſt,
his wonders I will tell.

Vt quid Deus. Pſal. Lxxiij. I. II.

¶ A complaint of the deſtruction of the Church and true religion, vnder the name of Sion, & the Altars deſtroyed. But truſting in the might & free mercies of God by his couenant, he requireth helpe and ſuccour to the glory of his name, the ſaluation of his poore afflicted ſeruants, and the confuſion of his proud enemies.

Sing this as the 72. Pſalme.

WHy art thou Lord ſo long from
in all this danger déepe? (vs,
Why doth thine anger kindle thus,
at thine owne paſture ſheepe?
2 Lord call the people to thy thought,
whichhaue béene thine ſo long:
The which thou haſt redéem'd & brought
from bondage ſore and ſtrong.

3 Haue mind therefore and thinke vpon,
remember it full well:
Thy pleaſant place, thy mount Sion
where thou wait wont to dwell.
4 Lift vp thy foot, and come in haſt,
and all thy foes deface:
Which now at pleaſure rob and waſt,
within thy holy place.

5 Amid thy congregations all,
thine enemies roare O God:
They ſet as ſignes on euery wall,
their banners ſplaid abroad.
6 As men with axes hew downe trées,
that on the hils doe grow:
So ſhine the ſwords and bils of theſe
within thy temple now.

7 The ſéeling ſawd, the carued bords,
the goodly grauen ſtones:
With axes, hammers, bils, and ſwords,
they beat downe at once.
8 Thy places they conſume with flame,
and eke in all this toile:
The houſe appointed to thy name,
they race downe to the ſoile.

9 And thus they ſaid within their hearts,
diſpatch them out of hand:
Then burnt they vp in euery place,
Gods howſes through the land.
10 Yet thou no ſigne of helpe doſt ſend,
our Prophets all are gone:
No tell when this our plague ſhall end,
among vs there is none.

11 When wilt thou Lord once end this
and ceaſe thine enemies ſtrōg: (ſhame
Shall they alwaies blaſpheme thy name,
and raile on thée ſo long?
12 Why doſt withdraw thy hand aback,
and hide it in thy lap?
O pluck it out and be not ſlacke,
to giue thy foes a rap.

The ſecond part.

13 O God thou art my King and Lord,
and euermore haſt béene:
Yea thy good grace throughout the world,
for

for our god helpe hath ſæne.
14 The ſeas that are ſo dæpe and dead,
thy might did make them dry:
And thou didſt breake the ſerpents head
that he therin did bie.

15 Yea thou didſt brek ỳ heads ſo great
of Whales that are ſo fell:
And gaueſt them to the folke to eat,
that in the Deſarts dwell.
16 Thou madeſt a ſpring with ſtreames
from rockes both hard & high: (to riſe
And eke thy hand hath made likewiſe
dæpe riuers to be dry.

17 Both day and eke the night are thine,
by thæ they were begun:
Thou ſetſt to ſerue vs with their ſhine,
the light and eke the Sunne.
18 Thou doſt appoint the ends and coaſts
of all the earth about:
Both Summers heat, and Winters froſt,
thy hand hath found them out.

19 Thinke on O Lord, no time forget
thy foes that thæ defame:
And how the foliſh folke are ſet,
to raile vpon thy name.
20 O let no cruell beaſt deuoure
the turtle that is true:
Forget not alwaies in thy power,
the poore that much doe rue.

21 Regard thy couenant and behold,
thy foes poſſeſſe the land:
All ſad and darke for woone and old,
our Realme as now doth ſtand.
22 Let not the ſimple goe away,
nor yet returne with ſhame:
But let the poore and nædy aye,
giue praiſe vnto thy name.

23 Riſe Lord, let be by thæ vnmiſtaind,
the cauſe that is thine owne:
Remember how that thou blaſphemd
art by the foliſh one.
24 The voice forget not of thy foes,
for their preſuming hie,
Is more and more increaſt of thoſe,
that hate thæ ſpightfully.

Confitebimur tibi. Pſal. Lxxv. I. H.

The faithfull praiſe the Lord, who ſhall come to iudge at his time, when the wicked ſhall drink the cup of his wrath; but the righteous ſhall bee exalted to honour.

Sing this as the 44. Pſalme.

VNto thæ God will we giue thanks,
we will giue thanks to thæ:
Sith thy name is ſo neare, declare
thy wondrous works will we.
2 I will vprightly iudge, when get
conuenient time I may:
The earth is weake, and all therein,
but I her pillars ſtay.

3 I did to the mad people ſay,
deale not ſo furiouſly:
And vnto the vngodly ones,
ſet not your hornes ſo hie.
4 I ſayd vnto them, ſet not vp
your raiſed hornes on hie:
And ſæ that yæ doo with ſtiffe necke
not ſpeake preſumptuouſly.

5 For neither from the eaſterne parts,
nor from the weſterne ſide:
Nor from forſaken wilderneſſe,
protection doth procæd.
6 For why, the Lord our God he is
the righteous Iudge alone:
He putteth downe the one, and ſets
another in the throne.

7 For why, a cup of mighty wine,
is in the hand of God:
And all the mighty wine therein,
himſelfe doth powre abroad.
8 As for the lees and filthy dregs,
that doe remaine of it:
The wicked of the earth ſhall drinke,
and ſucke them euery whit.

9 But I will talke of God I ſay,
of Iacobs Gods therefore:
And will not ceaſe to celebrate,
his praiſe for euermore.
In ſunder breake the hornes of all
vngodly men will I,
But then the hornes of righteous men,
ſhall be exalted hie.

Gloria Patri.

To Father Sonne and holy Ghoſt,
all glory be therefore:
As in beginning was, is now,
and ſhall be euermore.

In Iudea. Pſal. Lxxvi. I. H.

Heere is deſcribed the power of God, & care for the defence of his people, by the deſtruction of Senacheribs army, for which the faithfull are exhorted to be thankfull.

Sing this as the 66. Pſalme.

TO all that now in Iury dwell,
the Lord is clearely knowne:
His name is great in Iſraell,
a people of his owne.
2 At Salem he his tents hath pight,
to tarry there a ſpace:
In Sion eke he hath delight,
to make his dwelling place.
3 And there he brake both ſhaft & bow,
the ſword, the ſpeare and ſhield:
And brake the ray to ouerthrow
in battell on the field.
4 Thou art more worthy honour Lord,
more might in thee doth lie:
Then in the ſtrongeſt of the world,
that rob on mountaines hie.

5 But now the proud are ſpoild through
and they are fallen on ſleepe: (thee
Through men of warre no helpe can be,
themſelues they could not keepe.
6 At thy rebuke O Iacobs God,
when thou doſt them repreue:
As halfe a ſleepe their chariot ſtood,
no horſemen once did moue.

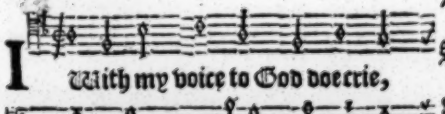
7 For thou art dreadfull Lord indeed,
what man the courage hath
To bide thy ſight, and doth not dread,
when thou art in thy wrath? (heard
8 When thou doſt make thy iudgements
from heauen through the ground:
Then all the earth full ſore afraid,
in ſilence ſhall be found.

9 And that O God when thou doſt ſtand,
in iudgement for to ſpeake:
To ſaue the afflicted of the Land,
on earth that are full weake.
10 The fury that in man doth raigne,
ſhall turne vnto thy praiſe:
Hereafter Lord doe thou reſtraine,
their wrath and threats alwaies.

11 Make vowes and pay them to our
ye folke that nigh him be: (God,
Bring gifts all ye that dwell abroad,
for dreadfull ſure is he.
12 For he doth take both life and might
from Princes great by birth:
And full of terror is his ſight,
to all the Kings on earth.

voce mea. Pſal. Lxxvij. I. H.

David rehearſeth his great afflictions, & grieuous temptations, whereby hee is driuen to conſider his former conuerſation, and the courſe of Gods works, in the preſeruation of his ſeruants, and ſo he confirmeth his faith againſt theſe temptations.



I With my voice to God doe crie,
with heart and hearty cheare, My
voice to God I lift on hie, and he my
ſuite doth heare. 2. In time of griefe
I ſought to God, by night no reſt I
take: but ſtretcht my hands to him
abroad, my ſoule comfort forſake.

3 When I to thinke on God intend,
my trouble then is more:
I ſpake but could not make an end,
my breath was ſtopt ſo ſore.
4 Thou heldſt mine eies ſuch wiſe from reſt
that I alwaies did awake:
With feare am I ſo ſore oppreſt,
my ſpeech doth me forſake.

5 The dales of old in mind I call,
and oft did thinke vpon
The times and ages that are paſt,
full many yeares agone.
6 By night my ſongs I call to mind,
once made thy praiſe to ſhow:
And with my heart much talke I find,
my ſpirits do ſearch to know.

7 Will God, ſaid I, at once for all,
caſt off his people thus?
So that henchforth no time ye ſhall
be friendly vnto vs.
8 What, is his goodneſſe now decaid
for euer and a day?
Or is his promiſe cleane delaid,
and doth his truth decay?

9 And will the Lord our God forget
his mercies manifold?
Or ſhall his wrath encreaſe ſo hot,
his mercies to with-hold?
10 At laſt I ſayd, my weakeneſſe is
the cauſe of this miſtruſt:
Gods mighty hand can helpe all this,
and change it when he liſt.

The ſecond part.

11 I will regard and thinke vpon
the working of the Lord:
Of all his wonders paſt and gone,
I gladly will record.
12 Yea, all his works I will declare,
and what he did deuiſe:
To tell his facts I will not ſpare,
and eke his counſell wiſe.

13 Thy works O Lord are all vpright,
and holy all abroad: (might
What one hath ſtrength to match the
of thee O Lord our God?

14 Thou

14 Thou art a God that oft doſt ſhew,
thy wonders euery houre:
And ſo doſt make the people know,
thy vertue and thy power.

15 And thine own folke thou doſt defend,
with ſtrength and ſtretched arme,
The ſonnes of Jacob that deſcend,
and Joſephs ſeed from harme.

16 The waters Lord perceiued thee,
the waters ſaw thee well:
And they for feare aſide did flie,
the depths on trembling fell.

17 The clouds that were both thicke and blacke,
did raine full plenteouſly:
The thunder in the aire did cracke,
thy ſhafts abroad did fly.

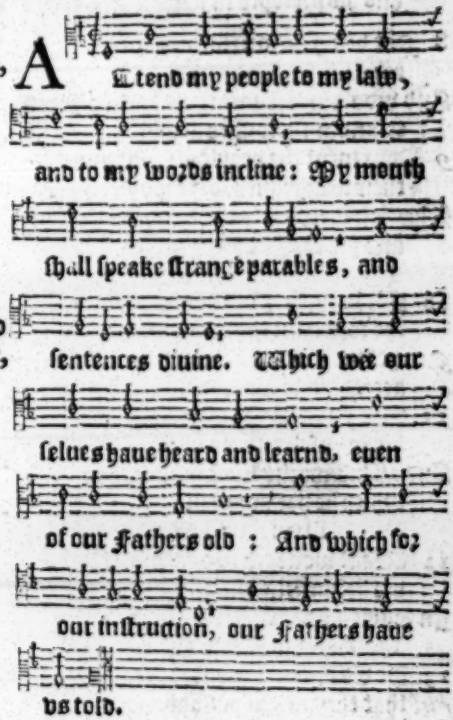
18 The thunder in the aire was heard,
the lightnings from aboue:
With flaſhes great made men afraid,
the earth did quake and moue.

19 Thy waies within the ſea do lie,
thy pathes in waters deepe:
Yet none can there thy ſteps eſpie,
nor knowe thy paths to keepe.

20 Thou leadſt thy folke vpon the land,
as ſheepe on euery ſide:
Through Moſes and through Arons hand
thou didſt them ſafely guide.

Attendite populi. Pſal. Lxxviij. T.S.

He ſheweth how God of his mercy choſe his Church of the poſterity of Abraham, caſting in their teeth the rebellion of their Fathers, that their children might acknowledge Gods free mercies, and be aſhamed of their peruerſe Anceſtors. The holy Ghoſt hath comprehended as it were the ſumme of all Gods benefits, that the groſſe people might ſee in few wordes the effect of the whole Hiſtory.



4 Becauſe we ſhould not keepe it cloſe,
from them that ſhould come after:
Which ſhould Gods power to their race
and all his works of wonder. (praiſe

5 To Jacob he commandement gaue,
how Iſraell ſhould liue:
Willing our Fathers ſhould the ſame,
vnto their children giue.

6 That they and their poſteritie,
which were not ſprung vp tho:
Should haue the knowledge of the law,
and teach their ſeed alſo.

7 That they may haue the better hope,
in God that is aboue:
And not forget to keepe his lawes,
and his precepts in loue.

8 Not being as their fathers were,
rebelling in Gods sight:
And would not frame their wicked hearts
to know their God aright.
9 How went the people of Ephraim,
their neighbours for to spoyle:
Shooting their darts the day of warre,
and yet they take the foyle?

10 For why, they did not keepe with God
the couenant that was made:
Nor yet would walke & lead their liues,
according to his trade,
11 But put into oblition,
his counsell and his will:
And all his works most magnifique
which he declared still.

The second part.

12 What wonders to our forefathers,
did he himselfe disclose,
In Egipt Land within the field,
that called is Thaneos?
13 He did diuide and cut the sea,
that they might passe at once:
And made the water stand as still,
as doth an heape of stones.

14 He led them secret in a cloud,
by day when it was bright:
And in the night when darke it was,
with fire he gaue them light.
15 He brake the rocks in wildernesse,
and gaue the people drinke:
As plentifull as when the deepes,
doe flow vp to the brinke.

16 He drew forth riuers out of rocks,
that were both dry and hard:
Of such abundance that no flouds,
to them might be compar'd.
17 Yet for all this against the Lord,
their sinnes they did encrease:
And stirred him that is most high,
to wrath in wildernesse.

18 They tempted him within their hearts,
like people of mistrust:
Requiring such a kind of meat,
as serued to their lust.
19 Saying with murmuration,
in their vnthankfulnesse:
What, can this God prepare for vs,
a feast in wildernes?

20 Behold he brake the stony rocke,
and flouds forthwith did flow:
But can he now giue to his folke,
both bread and flesh also?
21 Whē God heard this he waxed wroth
with Jacob and his seed:
So did his Indignation,
on Israell proceed.

The third part.

22 Because they did not faithfully,
beleeue and hope that he
Could alwaies helpe and succour them,
in their necessitie.
23 Wherefore he did command ỹ clouds
forthwith they brake in funder:
24 And raind down Manna for them to eate,
a foode of mickle wonder.

25 When earthly men with Angels food
were fed at their request:
26 He bad the east wind blow away,
and brought in the south west.
27 He raind downe flesh as thicke as dust,
and fowles as thicke as sand:

28 Which

28 Which he did cast amid the place,
where all their tents did stand.

29 Then did they eate exceedingly,
and all men had their fils:
Yet more and more they did desire,
to serue their lusts and wils.
30 But as the meat was in their mouths
his wrath vpon them fell:
31 And slew the flowre of all their youth,
and choyce of Israell.

23 Yet fell they to their wonted sinne,
and still they did him grieue:
For all the wonders that he wrought,
they would him not beleiue.
33 Their dayes therefore he shortned,
and made their honour vaine:
34 Their yeres did wast and passe away,
with terror and with paine.

35 But euer when he plagued them,
they sought him by and by:
Remembring how he was their strength,
their helpe and God most high.
36 Though in their mouths they did but
and flatter with the Lord: (glose
And with their tongues & in their hearts
dissembled euery word.

The fourth part.

37 For why, their hearts were nothing
to him nor to his trade: (bent
Nor yet to keepe or to performe,
the couenant that was made.
Yet was he still so mercifull,
when they deseru'd to dye:
That he forgaue them their misdeeds.
and would them not destroy.

38 Yea, many a time he turnd his wrath,
and did himselfe aduise:
And would not suffer all his whole
displeasure to arise.
39 Considering that they were but flesh,
and euen as a wind
That passeth away, and cannot well
returne by his owne kind.

40 How often times in wildernes
did they the Lord prouoke?
How did they moue and stir the Lord,
to plague them with his stroke?
41 Yet did they turne againe to sinne,
and tempted God eftsone:
Prescribing to the holy Lord,
what things they would haue done?

42 Not thinking of his hand and power
nor of the day when he
Diliuered them out of the hands
of the fierce enemy.
43 Nor how he wrought his miracles,
as they themselues beheld
In Egipt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power
their waters into blood:
That no man might receiue his drinke,
at riuers nor at flould.
45 Nor how he sent them swarmes of flies
which did them sore annoy:
And fild their countrie full of frogs,
which dio their Land destroy.

The fift part.

46 Nor how he did commit their fruits,
vnto the Caterpiller:
And all the labour of their hands,
he gaue to the Grashopper.
47 With haile stones he destroyd their
so that they were all lost: (vines,
And not so much as wild fig trées,
but he consum'd with frost.

48 And yet with hailſtones once againe,
the Lord their cattell ſmote,
And all their flocks & heards likewiſe,
with thunderbolts full hote.
49 He caſt vpon them in his ire,
and in his fury ſtrong,
Diſpleaſure, wrath, and euill ſpirits,
to trouble them among.

50 Then to his wrath he made a way,
and ſpared not the leaſt:
But gaue vnto the peſtilence,
the man and eke the beaſt.
51 He ſtrake alſo the firſt borne all,
that vp in Egipt came:
And all the chiefe of men and beaſts,
within the Tents of Ham.

52 But as for all his owne dere folke,
he did preſerue and keepe:
And caried them through wilderneſſe,
euen like a flocke of ſheepe.
53 Without all feare both ſafe & ſound,
he brought them out of thrall:
Whereas their foes with rage of ſea,
were ouerwhelmed all.

54 And brought them out into the coaſts,
of his owne holy land:
Euen to the mount which he had got,
by his ſtrong arme and hand.
55 And there caſt out the heathen folke,
and did their land deuide:
And in their Tents he ſet the Tribes
of Iſraell to abide.

56 Yet for all this their God moſt hye,
they ſtir'd and tempted ſtill:
And would not keepe his Teſtament,
nor yet obey his will.
57 But as their Fathers turned backe,
euen ſo they went aſtray:
Euen like a bow that would not bend,
but ſlip and ſtart away.

The ſixt part.

58 And grieu'd him with their hill altars,
with offerings and with fire:
And with their Idols vehemently,
prouoked him to yre.
59 Therewith his wrath began againe,
to kindle in his breſt:
The naughtineſſe of Iſraell,
he did ſo much deteſt.

60 Then he forſook the Tabernacle
of Silo where he was
Right conuerſant with earthly men,
euen as his dwelling place.
61 Than ſuffred he his might & power,
in bondage for to ſtand,
And gaue the honour of his Arke,
into his enemies hand.

62 And did commit them to the ſword,
wroth with his heritage:
63 The yong men were deuourd with fire
maids had no mariage.
64 And with the ſword the Prieſts alſo
did periſh euery one:
And not a widdow left aliue,
their death for to bemone.

65 And when the Lord began to wake,
like one that ſlept a time:
Or like a valiant man of warre,
refreſhed after wine.
66 With Emrods in the hinder parts,
he ſtrake his enemies all:
And put them then vnto a ſhame,
that was perpetuall.

67 Then he the Tent and Tabernacle
of Joſeph did refuſe:
As for the tribe of Ephraim,

The furious beaſts out of the field,
deuoure it all about.
14 O Lord of hoaſts returne againe,
from heauen loke betime:
Behold, and with thy helpe ſuſtaine,
this poore vineyard of thine.

15 Thy plant I ſay, thine Iſrael,
whom thy right hand hath ſet:
The ſame which thou didſt loue ſo well,
O Lord do not forget.
16 They lop and cut it downe apace,
they burne it eke with fire:
And through the frowning of thy face,
we periſh in thine ire.

17 Let thy right hand be with them now,
whom thou haſt kept ſo long:
And with the ſonne of man whom thou,
to thée haſt made ſo ſtrong.
18 And ſo when thou haſt ſet vs free,
and ſaued vs from ſhame:
Then will we neuer fall from thée,
but call vpon thy name.

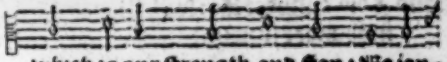
19 O Lord of hoaſts through thy good grace,
conuert vs vnto thée:
Behold vs with a pleaſant face,
and then full ſafe are wée.

Exultate Deo. Pſal. Lxxxi. I. H.

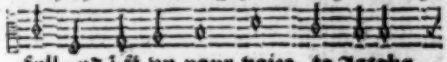
An exhortation to praiſe God, both in heart & voice for his benefits, & to worſhip him onely. God condemneth their ingratitude, & ſheweth what great benefits they haue loſt through their malice.



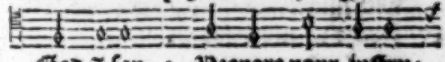
Be light and glad, in God reioyce,



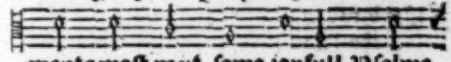
which is our ſtrength and ſtay: Be ioy-



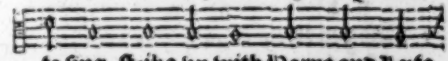
full and lift vp your voice, to Jacobs



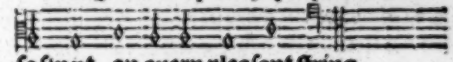
God I ſay. 2. Prepare your inſtru-



ments moſt meet, ſome ioyfull Pſalme



to ſing, ſtrike vp with Harpe and Lute



ſo ſweet, on euery pleaſant ſtring.

3 Blow as it were in the new moone,
with trumpets of the beſt:
As it is vſed to be done,
at any ſolemne feaſt.
4 For this is vnto Iſrael,
a ſtatute and a trade:
A law that muſt be kept full well,
which Jacobs God hath made.

5 This clauſe with Joſeph was decréd,
when he from Egypt came:
That as a witneſſe, all his ſéd
ſhould ſtill obſerue the ſame.
6 When God I ſay had thus prepar'd
to bring him from that land:
Whereas the ſpéch which he had heard,
he did did not vnderſtand.

7 I from his ſhoulders toke (ſaith he)
the burden cleane away:
And from the furnace quit him free,
from burning bricke of clay.
8 When thou in griefe didſt cry and call,
I holpe thée by and by:

48 And yet with hailſtones once againe,
the Lord their cattell ſmote,
And all their flocks & heards likewiſe,
with thunderbolts full hote.
49 He caſt vpon them in his ire,
and in his fury ſtrong,
Diſpleaſure, wrath, and euill ſpirits,
to trouble them among.

50 Then to his wrath he made a way,
and ſpared not the leaſt:
But gaue vnto the peſtilence,
the man and eke the beaſt.
51 He ſtrake alſo the firſt borne all,
that vp in Egipt came:
And all the chiefe of men and beaſts,
within the Tents of Ham.

52 But as for all his owne dere folke,
he did preſerue and keepe:
And caried them through wilderneſſe,
euen like a flocke of ſheepe.
53 Without all feare both ſafe & ſound,
he brought them out of thrall:
Whereas their foes with rage of ſea,
were ouerwhelmed all.

54 And brought them out into the coaſts,
of his owne holy land:
Euen to the mount which he had got,
by his ſtrong arme and hand.
55 And there caſt out the heathen folke,
and did their land deuide:
And in their Tents he ſet the Tribes
of Iſraell to abide.

56 Yet for all this their God moſt hye,
they ſtir'd and tempted ſtill:
And would not keepe his Teſtament,
nor yet obey his will.
57 But as their Fathers turned backe,
euen ſo they went aſtray:
Much like a bow that would not bend,
but ſlip and ſtart away.

The ſixt part.

58 And grieu'd him with their hill altars,
with offerings and with fire:
And with their Idols vehemently,
prouoked him to yre.
59 Therewith his wrath began againe,
to kindle in his breſt:
The naughtineſſe of Iſraell,
he did ſo much deteſt.

60 Then he forſook the Tabernacle
of Silo where he was
Right conuerſant with earthly men,
euen as his dwelling place.
61 Than ſuffred he his might & power,
in bondage for to ſtand,
And gaue the honour of his Arke,
into his enemies hand.

62 And did commit them to the ſword,
wroth with his heritage:
63 The yong men were deuourd with fire
maids had no mariage.
64 And with the ſword the Prieſts alſo
did periſh euery one:
And not a widdow left aliue,
their death for to bemone.

65 And when the Lord began to wake,
like one that ſlept a time:
Or like a valiant man of warre,
refreſhed after wine.
66 With Emrods in the hinder parts,
he ſtrake his enemies all:
And put them then vnto a ſhame,
that was perpetuall.
67 Then he the Tent and Tabernacle
of Joſeph did refuſe:
As for the tribe of Ephraim,

he

The furious beaſts out of the field,
deuoure it all about.
14 O Lord of hoaſts returne againe,
from heauen loke betime:
Behold, and with thy helpe ſuſtaine,
this poore vineyard of thine.

15 Thy plant I ſay, thine Iſrael,
whom thy right hand hath ſet:
The ſame which thou didſt loue ſo well,
O Lord do not forget.
16 They lop and cut it downe apace,
they burne it eke with fire:
And through the frowning of thy face,
we periſh in thine ire.

17 Let thy right hand be with them now,
whom thou haſt kept ſo long:
And with the ſonne of man whom thou,
to thee haſt made ſo ſtrong.
18 And ſo when thou haſt ſet vs free,
and ſaued vs from ſhame:
Then will we neuer fall from thee,
but call vpon thy name.

19 O Lord of hoaſts through thy good grace,
conuert vs vnto thee:
Behold vs with a pleaſant face,
and then full ſafe are wee.

Exultate Deo. Pſal. Lxxxi. I. H.

An exhortation to praiſe God, both in heart & voice for his benefits, & to worſhip him onely. God condemneth their ingratitude, & ſheweth what great benefits they haue loſt through their malice.



Be light and glad, in God reioyce,
which is our ſtrength and ſtay: Be ioyfull and lift vp your voice, to Jacobs God I ſay. 2. Prepare your inſtruments moſt meet, ſome ioyfull Pſalme to ſing, ſtrike vp with Harpe and Lute ſo ſweet, on euery pleaſant ſtring.

3 Blow as it were in the new moone,
with trumpets of the beſt:
As it is vſed to be done,
at any ſolemne feaſt.
4 For this is vnto Iſrael,
a ſtatute and a trade:
A law that muſt be kept full well,
which Jacobs God hath made.

5 This clauſe with Joſeph was decréd,
when he from Egypt came:
That as a witneſſe, all his ſeed
ſhould ſtill obſerue the ſame.
6 When God I ſay had thus prepar'd
to bring him from that land:
Whereas the ſpeech which he had heard,
he did did not vnderſtand.

7 I from his ſhoulders toke ſaith he,
the burden cleane away:
And from the furnace quit him free,
from burning bricke of clay.
8 When thou in griefe didſt cry and call,
I holpe thee by and by:

And I did answere thee withall,
in thunder secretly.

9 Yea at the waters of discord,
I did thee tempt and proue:
Whereas the goodnes of the Lord,
with muttering thou didst moue.
10 Heare O my folke O Israel,
and I assure it thee:
Regard and marke my words full well,
if thou wilt cleaue to me.

The second part.

11 Thou shalt no God in thee reserue,
of any land abroad:
Nor in no wise to bow or serue,
a strange and forraigne God.
12 I am the Lord thy God, and I,
from Egipt set thee free:
Then aske of me abundantly,
and I will giue it thee.

13 And yet my people would not heare
my voice when that I spake:
Nor Israel would not obey,
but did me quite forsake.
14 Then did I leaue them to their will,
in hardnes of their heart:
To walke in their owne counsell still,
themselues they might peruert.

15 O that my people would haue heard,
the words that I did say:
And eke that Israel would regard,
to walke within my way.
16 How soone wold I confound their foes
and bring them downe full low:
And turne my hand vpon all those,
that would them ouerthrow?

17 And they that at the Lord do rage,
like slaues shall seeke me till:
But of his folke, the time and age,
shall flourish euer still.
18 I would haue fed them with the crop,
and finest of the wheat:
And made the rocke with hony drop,
that they their fils should eat.

Deus stetit. Psal. Lxxxij. I. H.

Dauid declaring God to be present with Iudges and Magistrates, reproueth their partiality and vnrighteousnes, & exhorteth them to do iustice: but seeing no amendment, hee desireth God to doe iustice himselfe.

Sing this as the 77. Psalme.

AMid the prease with men of might,
the Lord himselfe did stand:
To plead the cause of truth and right,
with Iudges of the Land.
2 How long said he will you proceed,
false iudgement to award:
And haue respect for loue of meed,
the wicked to regard?

3 Whereas of due you should defend,
the fatherles and weake:
And when the poore man doth contend,
in iudgement iustly speake.
4 If ye be wise, defend the cause
of poore men in their right:
And rid the needy from the clawes,
of Tyrants force and might.

5 But nothing will they know or learne,
in vaine to them I talke:
They will not see or ought discerne,
but still in darkenes walke.
For loe, euen now the time is come,
that all all things fall to nought:
And likewise lawes both all and some,
for gaine are sold and bought.

6 I haue decréd it in my sight,
as Gods to take you all:
And children to the most of might,
for loue I did you call.
7 But notwithstanding yée shall dye,
as men and so decay:
O tyrants I shall you destroy,
and plucke you quite away.

8 Up Lord & let thy strength be knowen
and iudge the world with might:
For why, all nations are thine owne,
to take them as thy right.

Deus qui similis. Psal Lxxxiij. I. H.

The Israelites pray the Lord to deliuer them from their enemies, both at home and far off: also that all wicked people bee stricken with his stormy tempests that may know his power.

Sing this as the 77. Psalme.

DO not O God refraine thy tongue,
in silence doe not stay:
Withhold not Lord thy selfe so long,
and make no more delay.
2 For why, behold my foes and sée,
how they do rage and cry:
And those that beare an hate to thée,
hold vp their heads on hie.

3 Against thy folke they vse deceit,
and craftily they enquire,
For thine elect to lie in waite,
their counsell doth conspire.
4 Come on say they, let vs expell
and plucke these folke away:
So that the name of Israel,
may vtterly decay.

5 They all conspire within their hearts,
how they may thée withstand:
Against the Lord to take a part,
they are in league and band.
6 The tents of all the Edomites,
the Ismalites also:
The Hagarens and Moabites,
with diuers other moe.

7 Gebal and Ammon, and likewise
doth Amalecke conspire:
The Philistims against thée rise,
with them that dwell at Tyre:
8 And Assur eke is well apaid,
with them in league to be:
And doth become a fence and ayd,
to Lots posteritie.

9 As thou didst to the Madianites,
to serue them Lord each one:
As to Sisera and to Jabin,
beside the broke Kison.
10 Whom thou in Endor didst destroy,
and wast them through thy might:
That they like dung on earth did lie,
and that in open sight.

The second part.

11 Make them now & their Lords appeare
like Zeb and Oreb than:
As Zeba and Zalmana were,
the Kings of Madian.
12 Which said, let vs throughout ȳ land,
in all the coasts abroad,
Possesse and take into our hand,
the faire houses of God.

13 Turne them O God with stormes as
as wheeles that haue no stay: (fast
Or like the chaffe that men do cast,
with winds to fly away.
14 Like as the fire with rage and fume,

the

the mighty forreſts ſpils:
And as the flame doth quite conſume,
the mountaines and the hils.

15 So let the tempeſt of thy wrath,
vpon their necks be laid:
And of thy ſtormy wind and ſhower,
Lord make them all afraid.
16 Lord bring them all I thée deſire,
to ſuch rebuke and ſhame:
That it may cauſe them to enquire,
and learne to ſéeke thy name.

17 And let them euermore daily,
to ſhame and ſlander fall:
And in rebuke and obloquie,
to periſh eke withall.
18 That they may know & féele full well, that thou art called Lord:
And that alone thou doſt excell,
and raigne throughout the world.

Quàm dilecta. Pſal. Lxxxiiij. I. H.

Dauid exiled his country, deſireth ardently to returne to Gods Tabernacle, & aſſembly of the Saints to praiſe God: thē hee praiſeth the courage of the people, that paſſe through the wilderneſſe to aſſemble themſelues in Sion.

Sing this as the 49. Pſalme.

HOw pleaſant is thy dwelling place,
O Lord of hoaſts to me?
The Tabernacles of thy grace,
How pleaſant Lord they be?
2 My ſoule doth long full ſore to go,
into thy courts abroad:
My heart doth luſt my fleſh alſo,
in thée the liuing God.

3 The ſparrowes find a rome to reſt,
and ſaue themſelues from wrong:
And eke the ſwallow hath a neſt,
wherein to kéepe her yong.
4 Theſe birds full nigh thine Altar may,
haue place to ſit and ſing:
O Lord of hoaſts thou art I ſay,
my God and eke my King.

5 Oh they be bleſſed that may dwell,
within thy houſe alwaies:
For they all times thy facts doe tell,
and euer giue thée praiſe.
6 Yea happy ſure likewiſe are they,
whoſe ſtay and ſtrength thou art:
Which to thy houſe do mind the way,
and ſéeke it in their heart.

7 As they goe through the vale of teares,
they dig vp fountaines ſtill:
That as a ſpring it all appeares,
and thou their pits doſt fill.
8 From ſtrength to ſtrength they walke full faſt,
no faintnes there ſhall be:
And then the God of Gods at laſt,
in Sion they doe ſée.

9 O Lord of hoaſts to me giue héed,
and heare when I do pray:
And let it through thine eares proceéd,
O Iacobs God I ſay,
10 O Lord our ſheild of thy good grace,
regard and ſo draw néere:
Regard I ſay, behold the face,
of thine annointed deare.

11 For why, within thy courts one day,
is better to abide:
Then other where to kéepe or ſtay,
a thouſand daies beſide.
12 Much rather would I kéepe a doore,
within the houſe of God:
Then in the tents of wickednéſſe,
to ſettle mine abode.

13 For

13 For God the Lord light and defence,
will grace and worſhip giue:
And no good thing will he withhold,
from them that purely liue.
14 O Lord of hoaſts that man is bleſt,
and happy ſure is he:
That is perſwaded in his breaſt,
to truſt all times in thee.

Bene dixiſti. Pſal. Lxxxv. 1. H.

Becauſe God withdrew not his rod frō his Church after the returne from Babilon, firſt they put him in mind that hee ſhould not leaue the worke of his grace vnperfect, and complaine of their long affliction. Then they reioyce in hope of promiſed deliuerance, which was a figure of Chriſts Kingdome, vnder which ſhould be perfect felicity.

Sing this as the 81. Pſalme.

THou haſt bēn mercifull indeed,
O Lord vnto thy land;
For thou reſtoredſt Jacobs ſeed,
from thraldome out of band.
2 The wicked waies that they were in,
thou didſt them cleane remit:
And thou didſt hide the peoples ſinne,
full cloſe thou coueredſt it.

3 Thine anger eke thou didſt aſſwage,
that all thy wrath was gone:
And ſo didſt turne thee from thy rage,
with them to be at one.
4 O God our health do thou conuert,
thy people vnto thee:
Put all thy wraty from vs apart,
and anger ceaſe to be.
5 Why ſhall thine anger neuer end,
but ſtill proceed on vs?
And ſhall thy wrath it ſelfe extend,
vpon all ages thus?
6 Wilt thou not rather turne therefore,
and quicken vs, that we
And all thy folke may euermore,
be glad and ioy in thee?

7 O Lord on vs do thou declare,
thy goodneſſe to our wealth:
Shew forth to vs and do not ſpare,
thine ayd and ſauing health.
8 I will harke what God ſaith, for he
ſpeakes to his people peace:
And to his Saints that neuer they,
returne to folliſhnes.

9 For why his helpe is ſtill at hand,
to ſuch as did him feare:
Whereby great glory in the land,
ſhall dwell and flouriſh there.
10 For truth and mercy there ſhall met,
in one to take their place:
And peace ſhall iuſtice with kiſſe greet,
and there they ſhall imbrace.

11 As truth from earth ſhall ſpring apace
and flouriſh pleaſantly:
So righteouſnes ſhall ſhew her face,
and loke from heauen high.
12 Yea God himſelfe ſhall take in hand,
to giue vs each good thing:
And through the coaſts of all the land,
the earth her fruit ſhall bring.

13 Before his face ſhall iuſtice goe,
much like a guide or ſtay:
He ſhall direct his ſteps alſo,
and kēpe them in the way.

Inclina Domine. Pſal. Lxxxvi. 1. H.

Dauid ſore afflicted, prayeth feruently for deliuerance: ſometime reherſing his miſe-

miseries and mercies receiued, desiring also to be instructed of the Lord, that he may feare and glorify his name: he complaineth also of his aduersaries, and required to be deliuered from them.

Sing this as the 81. Psalme.

LOrd bow thine eare to my request,
and heare me by and by:
With grieuous paine and griefe oppressed,
full poore and weake am I.

2 Preserue my soule, because my waies
and doings holy be:
And saue thy seruant O my Lord,
that puts his trust in thee.

3 Thy mercy Lord on me extresse,
defend me eke withall:
For through the day I do not cease,
on thee to cry and call.

4 Comfort O Lord thy seruants soule,
that now with paine is pin'd:
For vnto thee Lord I extoll,
and lift my soule and mind.

5 For thou art good and bountifull,
thy gifts of grace are free:
And eke thy mercie plentifull,
to all that call on thee.

6 O Lord likewise when I do pray,
regard and giue an eare:
Marke well the words that I do say,
and all my prayers heare.

7 In time when trouble doth me mone,
to thee I do complaine:
For why, I know and well do proue,
thou answerest me againe.

8 Among the Gods O Lord is none,
with thee to be compar'd:
And none can doe as thou alone,
the like hath not bin heard.

The second part.

9 The Gentiles and the people all,
which thou didst make and frame:
Before thy face on knees will fall,
and glorifie thy name.

10 For why, thou art so much of might,
all power is thine owne:
Thou workest wonders still in sight,
for thou art God alone.

11 O teach me Lord the way, and I
shall in thy truth proceed:
O ioyne my heart to thee so nie,
that it thy name may dread.

12 To thee my God will I giue praise,
with all my heart O Lord:
And glorifie thy name alwaies,
for euer through the world.

13 For why, thy mercy shewed to me,
is great and doth excell:
Thou setst my soule at liberty,
out from the lower hell.

14 O Lord the proud against me rise,
and heaps of men of might:
They seeke my soule, and in no wise
will haue thee in their sight.

15 Thou Lord art mercifull and meeke,
full slacke and slow to wrath:
Thy goodnesse is full great. and eke
thy truth no measure hath.

16 O turne to me and mercy grant,
thy strength to me apply:
O helpe and saue thine owne seruant,
thine handmaids sonne am I.

17 On me some signe of fauour shew,
that all my foes may see:
And be ashamd because Lord thou,
dost helpe and comfort me.

Finis.

Fundamenta eius. Psal. Lxxxvj. I. H.

The holy Ghost promiseth, that the Church as yet in miserie, after the captiuity of Babylon, should bee restored to great excellency; so that nothing should be more comfortable, then to bee numbred among the members thereof.

Sing this as the 81. *Psalme.*

THat Citty shall full well endure,
her ground-worke still doth stay
Upon the holy hill full sure,
it can no time decay.

2 God loues the gates of Sion best,
his grace doth there abide:
He loues them more then all the rest
of Jacobs tents beside.

3 Full glorious things reported be,
in Sion and abroad:
Great things I say are sayd of thee,
thou Citty of our God.

4 On Rahab I will cast an eye,
and beare in mind the same:
And Babylon shall she apply,
and learne to know thy name.

5 Loe Palestine and Tyre also,
with Ethiope likewise:
A people old full long agoe,
were borne and there did rise.

6 Of Sion they shall say abroad,
that diuers men of fame,
Haue there sprung vp, & the high God
hath founded fast the same.

7 In their records to them it shall
through Gods deuise appeare:
Of Sion that the chiefe of all,
had his beginning there.

8 The trumpeters with such as sing,
therein great plenty bee:
My fountaines and my pleasant springs
are compast all in thee.

Domine Deus. Psal. Lxxxviij. I. H.

The faithfull sore afflicted by sickneſſe, persecution, aduersitie, and as it were left of God without any consolation: yet hee calleth on God by faith, and striueth against desperation.

Sing this as the 71. *Psalme.*

LOrd God of health, the hope and stay
thou art alone to me:
I call and cry throughout the day,
and all the night to thee.

2 O let my prayers soone ascend,
vnto thy sight on hie:
Incline thine eare, O Lord attend,
and harken to my cry.

3 For why, my soule with woe is fild,
and doth in trouble dwell:
My life and breath almost doth yéld,
and drawes neere to hell.

4 I am esteem'd as one of them,
that in the pit doth fall:
And made as one among those men,
that haue no strength at all.

5 As one among the dead, and free
from things that here remaine:
It were more ease for me to be
with them the which are slaine.

6 As those that lie in graue I say,
whom thou hast cleane forgot:
The which thy hand hath cut away,
and thou regard'st them not.

7 Yea, like to one shut vp full sure,
within the lower pit:
In places darke and all obscure,
and in the depth of it.

8 Thine anger and thy wrath likewise,
full sore on me doth lie:

And

And all thy stormes against me rise,
my soule to vexe and try.

9 Thou putst my friendes far off from me
and makst them hate me sore:
I am shut vp in prison fast,
and can come forth no more.

10 My sight doth faile through griefe and (woe,
I call to thee O God:
Throughout the day my hands also,
to thee I stretch abroad.

The second part.

11 Doest thou vnto the dead declare,
thy wondrous works of fame?
Shall dead againe to life repaire,
and praise thee for the same?

12 Or shall thy louing kindnesse Lord,
be preached in the graue?
Or shall with them that are destroyd,
thy truth her honour haue?

13 Shall they that lye in darkenes low,
of all thy wonders wot?
Or there shall they thy iustice know,
where all things are forgot?

14 But I O Lord to thee alway,
doe crie and call apace:
My praier eke ere it be day,
shall come before thy face.

15 Why dost thou Lord abhorre my soule,
in griefe that seeketh thee?
And now O Lord why dost t ou hide
thy face away from mee?

16 I am afflict as dying still,
from youth this many a yeare:
The terrors which do vexe me still,
with troubled mind I beare.

17 The furies of thy wrathfull rage,
full sore vpon me fall:
Thy terrors eke doe not asswage,
but me oppresse withall.

18 All day they compasse me about,
as water at the tide:
And all at once with streames full stout,
beset me on each side.

19 Thou settest me far from my friends
and louers euery one,
Yea and mine old acquaintance all,
out of my sight are gone.

Misericordias. Psal. Lxxxix. I. H.

David praiseth God for his couenant made betweene him and his elect by Iesus Christ: then he complaineth of the desolation of his Kingdome, so that the promise seemed to bee broken. Finally hee prayeth to be deliuered from afflictions, mentioning the shortnesse of mans life, and confirming himselfe by Gods promises.

Sing this as the 45. Psalme.

TO sing the mercies of the Lord,
my tongue shall neuer spare:
And with my mouth from age to age,
thy truth I will declare.

2 For I haue said that merry shall
for euermore remaine
In that thou dost the heauens stay,
thy truth appeareth plaine.

3 To mine elect, saith God, I made
a couenant and beheest:
My seruant Dauid to perswade,
I swore and did protest.

4 Thy seed for euer I will stay,
and stablish it full fast:
And still vphold thy throne alway,
from age to age to last.

5 The heauens shew with ioy & mirth,
thy wondrous workes O Lord:
Thy saints within thy Church on earth,
the

thy faith and truth record.
6 Who with the Lord is equall then,
in all the clouds abroad?
Among the sonnes of all the Gods,
what one is like our God?
7 God in assembly of the Saints,
is greatly to be dread:
And ouer all that dwell about,
in terror to be had.
8 Lord God of hoasts in all the world,
what one is like to thee?
On euery side most mighty Lord,
thy truth is seene to bee.
9 The raging Sea by thine aduise,
thou rulest at thy will:
And when the waues therof arise,
thou makst them calme and still.
10 And Egipt Lord thou hast subdude,
and thou hast it destroyd:
Yea thou my foes with mighty arme,
hast scattred all abroad.

The second part.

11 The heauens are thine, and still haue (beene
likewise the earth and land:
The world and all that is therein,
thou foundedst with thy hand.
12 Both north, & south, with east and west
thy selfe didst make and frame:
Both Tabor mount, and eke Hermon,
reioyce and praise thy name.
13 Thine arme is strong & full of power,
all might therin doth lye:
The strength of thy right hand eath houre,
thou liftest vp on hie.
14 In righteousnes and equity,
thou hast thy seat and place:
Mercy and truth are still with thee,
and goe before thy face.
15 That folke is blest that knows aright
thy present power O God,
For in the fauour of thy sight,
they walke full safe abroad.
16 For in thy name throughout the day,
they ioy and much reioyce:
And through thy righteousnes haue they,
a pleasant fame and noyse.
17 For why, their glory, strength & ayd,
in thee alone doth lye:
Thy goodnesse eke that hath vs stayd,
shall lift our horne on hie.
18 Our strength that doth defend vs well,
the Lord to vs doth bring:
The holy one of Israell,
he is our guide and King.
19 Sometime thy will vnto thy Saints,
in visions thou didst show:
And thus then didst thou say to them,
thy mind to make them know.
20 A man of might I haue erect,
your King and guide to bee:
And set him vp whom I elect,
among the folke to me.

The third part.

21 My seruant Dauid I appoint,
whom I haue searched out:
And with my holy oyle annoynt,
him King of all the rout.
22 For why, my hand is ready still,
with him for to remaine:
And with my arme also I will
him strengthen and sustaine.
23 The enemies shall not him oppresse,
they shall not him deuoure:
Ne yet the sonnes of wickednesse,
on him shall haue no power.
24 His foes likewise I will destroy,
before his face in sight:
And those that hate him I will plague,
and strike them with my might.

25 My

25 My truth and mercy eke withall
shall ſtill vpon him lie:
And in my name his horne eke ſhall
be lifted vp on hye.
26 His kingdome I will ſet to be
vpon the ſea and land:
And eke the running flouds ſhall he
embrace with his right hand.

27 He ſhall depend with all his heart
on me, and thus ſhall ſay:
My Father and my God thou art,
my rocke of health and ſtay.
28 As one firſt borne I will him take,
of all on earth that ſprings:
His might and honour I will make,
above all worldly kings.

29 My mercy ſhall be with him ſtill,
as I my ſelfe haue told:
My faithfull couenant to fulfill,
my mercy I will hold.
30 And eke his ſeed I will ſuſtaine,
for euer ſtrong and ſure:
So that his ſeat ſhall ſtill remaine,
while heauen doth indure.

The fourth part.

31 If that his ſonnes forſake my Law,
and ſo begin to ſwerue:
And of my iudgements haue none awe,
nor will not them obſerue:
32 Or if they doe not vſe aright,
my ſtatutes to them made:
And ſet all my commaundements light,
and will not keepe my trade:

33 Then with my rod I will begin,
their doings to amend:
And ſo with ſcourging for their ſinne,
when that they doe offend.
34 My mercy yet and my goodnes,
I will not take him fro:
Nor handle him with craftines,
and ſo my truth forgo.

35 But ſure my couenant I will hold,
withall that I haue ſpoke:
No word the which my lips haue told,
ſhall alter, or be broke.
36 Once ſware I by my holineſſe,
and that performe will I:
With Dauid I will keepe promiſe,
to him I will not lie.

37 His ſeed for euermore ſhall raigne,
and eke his throne of might:
As doth the Sunne it ſhall remaine,
for euer in my ſight.
38 And as the Moone within the ſky,
for euer ſtandeth faſt:
A faithfull witneſſe from on hye,
ſo ſhall his kingdome laſt.

39 But now O Lord thou doſt reiect,
and now thou changeſt cheare:
Yea, thou art wroth with thine elect,
thine owne annoynted deare.
40 The couenant with thy ſeruant made
Lord thou haſt quite vndone:
And downe vpon the ground alſo,
haſt caſt his royall crowne.

The fift part.

41 Thou pluckſt his hedges vp with might,
his wals thou doſt confound:
Thou beateſt eke his bulwarks downe,
and breakeſt them to the ground.
42 That he is ſo deſtroyd and torne,
of commers by throughout:
And ſo is made a mocke and ſcorne,
to all that dwell about.

43 Thou their right hand haſt lifted vp,
that him ſo ſore annoy:
And all his foes that him deuoure,
loe, thou haſt made to ioy.

44 His swords edge thou dost take away
that should his foes with-stand:
To him in warre no victory
thou giuest, nor vpper-hand.

45 His glory thou dost also wast,
his throne, his ioy, his mirth
By thee is ouerthrowne, and cast
full low vpon the earth.

46 Thou hast cut off and made full short
his yong and lusty dayes:
And raisde of him an ill report,
with shame and great dispraise.

47 How long away from me, O Lord,
for euer wilt thou turne?
And shall thine anger still allway,
as fire consume and burne?

48 O call to mind, remember then,
my time consumeth fast:
Why hast thou made the sonnes of men
as things in vaine to wast?

49 What man is he that liueth here,
and death shall neuer see:
Or from the hand of hell his soule
shall he deliuer free?

50 Where is O Lord thine old goodnesse,
so oft declard before:
Which by thy truth and vprightnesse,
to Dauid thou hast swore?

51 The great rebukes to mind I call,
that on thy seruants lie:
The raylings of the people all
borne in my breast haue I.

52 Wherewith O Lord thine enemies
blasphemed haue thy Name:
The steps of thine annointed one,
they cease not to defame.

53 All praise to thee O Lord of hosts,
both now and eke for aye:
Through sky and earth, and all the coasts
Amen, Amen, I say.

Domine refugium Psal. XC. I. H.

Moses seeing the people neither admonished by the breuity of their life, nor by plagues to be thankefull, praieth God to turne their hearts, and continue his mercies towards thē & their posterity.

Sing this as the 78. Psalme.

THou Lord hast bene our sure defence
our place of ease and rest:
In all times past, yea so long since,
as cannot be expressed.

2 Ere there was made mountaine or hill,
the earth or world abroad:
From age to age and alwaies still,
for euer thou art God.

3 Thou grindest man through griefe and paine
to dust or clay, and then:
And then thou saist againe, returne
againe ye sonnes of men.

4 The lasting of a thousand yeares,
what is it in thy sight?
As yesterday it doth appeare,
or as a watch by night.

5 So soone as thou dost scatter them,
then is their life and trade
All as a sleepe, and like the grasse,
whose beauty soone doth fade.

6 Which in the morning shines full bright,
but fadeth by and by:
And is cut downe ere it be night,
all withered, dead, and dry.

7 For through thine anger we consume,
our might is much decaid:
And of thy fervent wrath and fume,
we are full sore afraid.

8 The wicked works that we haue
thou setst before thine eye: (wrong

Our priuie faults, yea eke our thoughts
thy countenance doth ſpie.

9 For through thy wrath our daies doe
therof doth nought remaine: (waſte,
Our yéres conſume as words or blaſts,
and are not cald againe.

10 Our time is threeſcore yéres and ten,
that we do liue on moulde:
If one ſée foureſcore, ſurely then
we count him wondrous old.

The ſecond part.

11 Yet of this time the ſtrength and chiefe
the which we count vpon:
Is nothing els but painefull griefe,
and we as blaſts are gone.

12 Who once doth know what ſtrength is
what might thine anger hath? (there
Or in his heart who doth thée feare
according to thy wrath?

13 Inſtruct vs Lord to know and try
how long our daies remaine:
That then we may our hearts apply,
true wiſedome to attaine.

14 Returne O Lord, how long wilt thou
forth on in wrath proceed?
Shew fauour to thy ſeruants now,
and helpe them at their need.

15 Refreſh vs with thy mercy ſwne,
and then our ioy ſhall be:
All times as long as life doth laſt,
in heart reioyce ſhall we.

16 As thou haſt plagued vs before,
now alſo make vs glad:
And for the yéres wherein full ſore
affliction we haue had.

17 O let thy worke and power appeare,
and on thy ſeruants light:
And ſhew vnto thy children deare,
thy glory and thy might.

18 Lord let thy grace and glory ſtand
on vs: vs thy ſeruants thus:
Confirme the works we take in hand,
Lord proſper them to vs.

Qui habitat. Pſal. XCi. I. H.

Here is deſcribed the aſſurance he liueth in that comitteth himſelf wholy to gods protection in al temptations. A promiſe of god to thoſe that loue him, know him and truſt in him, to deliuer them, and giue them immortall glory.

Sing this as the 99. Pſalme.

HE that within the ſecret place
of God moſt high doth dwell:
In ſhadow of the mightieſt grace,
at reſt ſhall kéepe him well.

2 Thou art my hope, and my ſtrong hold,
I to the Lord will ſay:
My God is he, in him will I,
my whole affiance ſtay.

3 He ſhall defend thée from the ſnare,
the which the hunter laid:
And from the deadly plague and care,
whereof thou art afraid.

4 And with his wings ſhall couer thée,
and kéepe thée ſafely there:
His faith and truth thy fence ſhall be,
as ſure as ſhield and ſpeare.

5 So that thou ſhalt not néed I ſay
to feare or be affright
Of all the ſhafts that flye by day,
nor terrors of the night.

6 nor of the plague that priuily
doth walke in darke ſo faſt:
Nor yet of that which doth deſtroy,
and at noone daies doth waſte.

7 Yea

7 Yea, at thy ſide as thou doſt ſtand,
a thouſand dead ſhall be:
Ten thouſand eke at thy right hand,
and yet thou ſhalt be free.
8 But thou ſhalt ſee it for thy part,
thine eye ſhall well regard,
That euen like to their deſert
the wicked haue reward.

9 For why, (O Lord) I onely luſt,
to ſtay my hope on thee:
And in the higheſt I put my truſt,
my ſure defence is hee.
10 Thou ſhalt not need none ill to feare,
with thee it ſhall not mell:
Nor yet the plague ſhall once come neere
the houſe where thou doſt dwell.

11 For why, vnto his Angels all
with charge commanded hee,
That ſtill in all thy waies they ſhall
preſerue and proſper thee.
12 And in their hands ſhall beare thee vp,
ſtill waiting thee vpon:
So that thy foot ſhall neuer chance
to ſpurne at any ſtone.

13 Vpon the Lyon thou ſhalt goe,
the Addr fell and long:
And tread vpon the Lyons young,
with Dragons ſtout and ſtrong.
14 For he that truſteth vnto me
I will diſpatch him quite:
And him defend, becauſe that he
doth know my Name aright.

15 When he for helpe on me doth cry,
an anſwere I will giue:
And from his griefe take him will I,
in glory for to liue.
16 With length of yeares and daies of wealth,
I will fulfill his time: The godneſſe of my ſauing health
I will declare to him.

Bonum eſt confiteri. Pſal. XCij. I.H.

A Pſalme for the ſabbath, to ſtirre vp the people to acknowledge & praiſe God in his workes. *Dauid* reioyceth therin, but the wicked conſider not that the vngodly when he is moſt flouriſhing, ſhall moſt ſpeedily periſh. In the end is deſcribed the felicity of the iuſt plainted in the houſe of God, to praiſe the Lord.

Sing this as the 88. Pſalme.

IT is a thing both good and meete,
to praiſe the higheſt Lord:
And to thy Name, O thou moſt high,
to ſing with one accord.
2 To ſhew the kindneſſe of the Lord,
betimes ere day be light:
And eke declare his truth abroad
when it doth drawe to night.

3 Vpon ten-ſtringed Inſtrument,
on Lute and Harpe ſo ſweet:
With all the mirth you can inuent,
of Inſtruments moſt meete.
4 For thou haſt made me to reioyce,
in things ſo wrought by thee:
And I haue ioy in heart and voyce
thy handy workes to ſee.

5 O Lord, how glorious and how great
are all thy workes ſo ſtout?
So deepely are thy counſels ſet,
that none can try them out.
6 The man vnwiſe hath not the wit,
this geare to paſſe to bring:
And all ſuch fooles are nothing fit,
to vnderſtand this thing.

7 When ſo the wicked at their will,
as graſſe doe ſpring full faſt:
They when they flourish in their ill,
for euer ſhall be waſte.
8 But thou art mighty Lord moſt high,
yea, thou doſt raigne therefore:
In euery time eternally,
both now and euermore.

The ſecond part.

9 For why, O Lord, behold and ſee,
behold thy foes I ſay:
How all that worke iniquity,
ſhall periſh and decay.
10 But thou like as an Unicorne,
ſhalt lift mine horne on high:
With freſh and new prepared oyle,
thine oynted King am I.

11 And of my foes before mine eies
ſhall ſee the fall and ſhame:
Of all that vp againſt me riſe,
mine eare ſhall heare the ſame.
12 The iuſt ſhall flouriſh vp on high,
as Date-trees bud and blow:
And as the Cedars multiply,
in Libanus that grow.

13 For they are planted in the place,
and dwelling of our God:
Within his courts they ſpring apace,
and flouriſh all abroad.
14 And in their age much fruit ſhall bring
both fat and well beſeene:
And pleaſantly both bud and ſpring,
with boughes and branches greene.

15 To ſhew that God is good and iuſt,
and vpright in his will:
He is my rocke, my hope and truſt,
in him there is none ill.

Dominus regnauit. Pſal. XCiij. I. H.

Hee praiſeth the power of God in the creation of the world; and beateth downe all people which lift them vp againſt his Maieſtie: and prouoketh to conſider his promiſes.

Sing this as the 77. Pſalme.

THe Lord as King aloft doth raigne,
with glory goodly dight:
And he to ſhew his ſtrength amaine,
hath girt himſelfe with might.
2 The Lord likewiſe the earth hath made
and ſhaped it ſo ſure:
No might can make it moue or fade,
at ſtay it doth endure.

3 Ere that the world was made or wrought
thy ſeat was ſet before:
Beyond all times that can be thought,
thou haſt beene euermore.
4 The flouds, O Lord, the flouds doe riſe,
they roare and make a noiſe:
The flouds I ſay did enterpriſe,
and lifted vp their voice.

5 Yea, though the ſtormes ariſe in fight,
though Seas doe rage and ſwell:
The Lord is ſtrong and more of might,
for he on high doth dwell.
And loke what promiſe he doth make
his houſhould to defend:
For iuſt and true they ſhall it take
all times without en end.

Deus vltionum. Pſal. XCiij. I. H.

Hee prayeth God againſt the violence of Tyrants, and comforteth the afflicted by the good iſſue of their afflictions & by the ruine of the wicked.

Sing

Sing this as the 68. Psalme.

O Lord, thou dost reuenge all wrong,
that office longs to thee:
Sith vengeance doth to thee belong,
declare that all may see.
2 Set forth thy selfe, for thou of right
the earth doest iudge and guide:
Reward the proud and men of might,
according to their pride.

3 How long shal wicked men beare sway,
with lifting vp their voice?
How long shall wicked men I say,
thus triumph and reioyce:
4 How long shal they with brags burst out
and proudly prate their fill?
Shall they reioyce that be so stout,
whose workes are euer ill?

5 Thy flocke (O Lord) thine heritage,
they spoile and vexe full sore:
Against thy people they do rage,
still dayly more and more.
6 The Widowes which are comfortlesse,
and strangers they destroy:
They slay the Children fatherlesse,
and none doe put them by.

7 And when they take these things in hand
this talke they haue of thee:
Can Iacobs God this vnderstand?
tush no, he cannot see.
8 O folke vnwise and people rude,
some knowledge now discerne:
Ye fooles among the multitude,
at length begin to learne.

9 The Lord which made the eare of man,
he needs of right must heare:
He made the eye, all things must then
before his sight appeare.

10 The Lord doth all the world correct,
and make them vnderstand:
Shall he not then your deeds detect,
how can ye scape his hand?

The second part.

11 The Lord doth know the thoughts of man
his heart he seeth full plaine:
The Lord (I say) mens thoughts doth scan
and findeth them but vaine.
12 But Lord that man is happy sure,
whom thou doest keepe in awe,
And through correction dost procure,
to teach him in thy law.

13 whereby he shall in quiet rest,
in time of trouble sit:
When wicked men shall be suppressed,
and fall into the pit.
14 For sure the Lord will not refuse,
his people for to take:
His heritage whom he did chuse,
he will no time forsake.

15 Untill that iudgement be decréed,
to iustice to conuert:
That all may follow her with spéed,
that are of vpright heart.
16 But who vpon my part shall stand,
against the cursed traine:
Or who shall rid me from their hand,
that wicked workes maintaine?

17 Except the Lord had béene mine ayd,
mine enemies to expell:
My soule and life had now béen laid,
almost as low as hell.
18 When I did say my foote did slide,
I now am like to fall:
Thy goodnesse Lord did so prouide,
to stay me vp withall.

19 When with my ſelfe I muſed much,
and could no comfort find:
Then Lord thy goodneſſe did me touch,
and that did eaſe my mind.
20 Wilt thou inhaunt thy ſelfe, & draw
with wicked men to ſit:
Which with pretence in ſtead of law,
much miſchiefe doe commit?

21 For they conſult againſt the life,
of righteous men and good:
And in their counſels they are rife,
to ſhed the guiltleſſe blood.
22 But yet the Lord he is to me
a ſtrong defence or locke:
He is my God, to him I flie,
he is my ſtrength and rocke.

23 And he ſhall cauſe their miſchiefes all,
themſelues for to annoy:
And in their malice they ſhall fall,
our God ſhall them deſtroy.

Venite exultemus. Pſal. XCv. I. H.

An earneſt Exhortation to praiſe God for the gouernmẽt of the world, & election of his Church, to eſchew the rebellion of the old Fathers, who tempted God in the wilderneſſe, and therefore entred not the Land of Promiſe.

Sing this as the 69. Pſalme.

O Come let vs lift vp our voice,
and ſing vnto the Lord:
In him our rocke of health reioyce,
let vs with one accord.
2 Yea, let vs come before his face,
to giue him thanks and praiſe:
In ſinging Pſalmes vnto his grace,
let vs be glad alwaies.

3 For why, the Lord he is no doubt,
a great and mighty God:
A King aboue all Gods throughout,
in all the world abroad.
4 The ſecrets of the earth ſo deepe,
and corners of the land:
The tops of hils that are ſo ſteepe,
he hath them in his hand.

5 The ſea and waters all are his,
for he the ſame hath wrought:
The earth and all that therein is,
his hand hath made of nought.
6 Come let vs bow and praiſe the Lord,
before him let vs fall:
And kneele to him with one accord,
the which hath made vs all.

7 For why, he is the Lord our God,
for vs he doth prouide:
We are his flocke, he doth vs feede,
his ſheepe and he our guide.
8 To day if ye his voice will heare,
then hearden not your heart:
As ye with grudging many a yeare,
prouokt him in deſart.

9 Whereas your Fathers tempted me,
my power for to proue:
My wondrous workes when they did ſee,
yet ſtill they would me moue.
10 Twiſe twenty yeares they did me (grieue,
and I to them did ſay:
They erre in heart, and not beliene,
they haue not knowne my way.

11 Wherefore I ſware, when that my (wrath
was kindled in my breaſt:
That they ſhould neuer tread the path,
to enter in my reſt.

Cantate

Cantate Dom. Pſal. xcvi. I. H.

An exhortation both to the Iewes and Gentiles to praiſe God for his mercy: and this eſpecially ought to be referred to the Kingdome of Chriſt.

Sing this as the 76. Pſalme.

SIng yée with praiſe vnto the Lord,
new ſongs with ioy and mirth:
Sing vnto him with one accord,
all people on the earth.
2 Yea, ſing vnto the Lord I ſay,
praiſe ye his holy Name:
Declare and ſhew from day to day,
ſaluation by the ſame.

3 Among the heathen eke declare,
his honour round about:
To ſhew his wonders do not ſpare,
in all the world throughout.
4 For why, the Lord is much of might,
and worthy praiſe alway:
And he is to be dread of right,
aboue all Gods I ſay.

5 For all the Gods of Heathen folke,
are Idols that will fade:
But yet our God he is the Lord
that hath the heauens made.
6 All praiſe and honour eke doe dwell,
for aye before his face:
Both power and might like wiſe excell,
within his holy place.

7 Aſcribe vnto the Lord alway,
ye people of the world:
All might and worſhip eke I ſay,
aſcribe vnto the Lord.
8 Aſcribe vnto the Lord alſo,
the glory of his Name:
And eke vnto his courts doe go,
with gifts vnto the ſame.

The ſecond part.

9 Fall downe and worſhip yée the Lord,
within his Temple bright:
Let all the people of the world,
be fearefull at his ſight.
10 Tell all world, be not agaſt,
the Lord doth raigne aboue:
Yea, he hath ſet the earth ſo faſt,
that it can neuer moue.

11 And that it is the Lord alone,
that rules with Princely might:
To iudge the Nations euery one,
with equity and right.
12 The heauens ſhall great ioy begin,
the earth eke ſhall reioice:
The ſea with all that is therein,
ſhall ſhout and make a noiſe.

13 The field ſhall ioy, and euery thing
that ſpringeth on the earth:
The wood and euery tree ſhall ſing
with gladneſſe and with mirth.
14 Before the preſence of the Lord,
and comming of his might:
When he ſhall iuſtly iudge the world,
and rule his folke with right.

Dominus regnauit. Pſal. XCvij. I. H.

Dauid exhorteth al to reioyce for the cõming of the kingdome of Chriſt, dreadfull to the rebels and Idolaters, and ioyfull to the iuſt, whom he exhorteth to innocency, to reioycing, and thankeſgiuing.

Sing this as the 95. Pſalme.

THe Lord doth raigne, wherat ỹ earth
may ioy with pleaſant voyce:
And eke the Iſles with ioyfull mirth,
may triumph and reioyce.

2 Both clouds and darknes eke do ſwell,
and round about him beat:
Yea, right and iuſtice euer dwell,
and bide about his ſeat.

3 Yea, fire and heate at once doe runne,
and goe before his face:
Which ſhall his foes and enemies burne
abroad in euery place.

4 His lightning eke full light did blaze,
and to the world appeare:
Whereat the earth did loke and gaze
with dread and deadly feare.

5 The hils like ware did melt in ſight
and preſence of the Lord:
They fled before the rulers might,
which guideth all the world.

6 The heauens eke declare and ſhew
his iuſtice forth abroad:
That all the earth may ſe and know
the glory of our God.

7 Confuſion ſure may come to ſuch
as worſhip Idols vaine:
And eke to ſuch as glory much
dumbe Pictures to maintaine.

8 For, all the Idols of the world,
which they as Gods do call,
Shall faile the power of the Lord,
and downe to him ſhall fall.

9 With ioy ſhall Sion heare this thing,
and Iuda ſhall reioyce:
For at thy iudgements they ſhall ſing,
and make a pleaſant voice.

10 That thou O Lord art ſet on high,
in all the earth abroad:
And art exalted wondrouſly
aboue each other God.

11 All ye that loue the Lord, doe this,
hate all things that are ill:
For he doth kepe the ſoules of his
from ſuch as would them ſpill.

12 And light doth ſpring vp to the iuſt,
with pleaſure for his part:
Great ioy with gladneſſe, mirth and luſt,
to them of vpright heart.

13 Ye righteous in the Lord reioyce,
his holineſſe proclaime:
Be thankefull eke with heart and voice,
and mindfull of the ſame.

Cantate Domino, Pſal. Lxxxviij. I. H.

An earneſt Exhortation to all Creatures, to praiſe the Lord for his power, mercy, & fidelity in his promiſe by Chriſt, by whom he hath communicated his ſaluation to all nations.

Sing this as the 95. Pſalme.

O Sing ye now vnto the Lord
a new and pleaſant ſong:
For he hath wrought throughout ỹ world
his wonders great and ſtrong.

2 With his right hand full worthily,
he doth his foes deuoure:
And get himſelfe the victory
with his owne arme and power.

3 The Lord doth make the people know
his ſauing health and might:
The Lord doth eke his iuſtice ſhew
in all the heathens ſight.

4 His grace and truth to Iſrael
in mind he doth record:
That all the earth hath ſeene right well
the goodneſſe of the Lord.

5 Be glad in him with ioyfull voice,
all people of the earth:
Giue thanks to God, ſing and reioyce,

to

6 Vpon him with ioy and mirth.
Harpe vnto him ſing,
giue thanks to him with Pſalmes:
Reioyce before the Lord our King,
with trumpets and with Shalmes.

7 Yea, let the Sea, and all therein
for ioy both rage and ſwell,
The earth likewiſe let it begin,
with all that therein dwell.
8 And let the floudes reioyce their fils,
and clap their hands apace:
And eke the mountaines and the hils,
before the Lord his face.

9 For he ſhall come to iudge and try
the world and euery wight:
And rule the people mightily,
with iuſtice and with right.

Dominus regnauit. Pſal. XCix. I. H.

He commendeth the power, equity, & excellency of the kingdome of God, by Chriſt, ouer the Iewes and Gentiles, prouoking them to magnifie the ſame, & to ſerue the Lord, as the ancient Fathers, Moſes, Aaron, and Samuel, who calling vpon God, were heard in their prayers.

Sing this as the 77. Pſalme.

THe Lord doth raigne, although at it
the people rage full ſore:
Yea, he on cherubins doth ſit,
though all the world doth roare.
2 The Lord that doth in Sion dwell,
is high and wondrous great:
Aboue all folks he doth excell,
and he aloft is ſet.
3 Let all men praiſe thy mighty name,
for it is fearefull ſure,
And let them magnifie the ſame,
that holy is and pure.
4 That Princely power of our King,
doth loue iudgement and right:
Thou rightly ruleſt euery thing,
in Jacob through thy might.

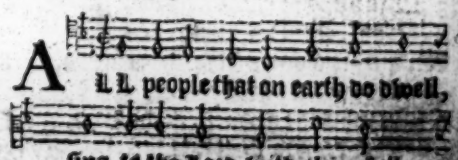
5 To praiſe the Lord our God deuiſe,
all honour to him doe:
Before his footeſtole worſhip him,
for he is holy tho.
6 Moſes, Aaron, and Samuel,
as Prieſts on him did call:
When they did pray he heard them well,
and gaue them anſwere all.

7 Within the clowds to them he ſpake,
then did they labour ſtill:
To keepe ſuch lawes as he did make,
and pointed them vntill.
8 O Lord our God thou didſt them heare,
and anſwereddſt them againe:
Thy mercy did on them appeare,
their deeds didſt not maintaine.

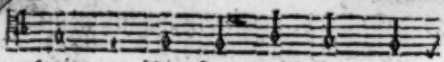
9 Giue laud and praiſe to God our Lord,
within his holy hill:
For why, our God throughout the world,
is wholy euer ſtill.

Iubilate Deo omnes. Pſal. C.

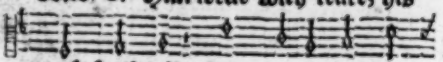
He exhorteth all to ſerue the Lord, who hath made vs to enter into his Courts & aſſemblies, to praiſe his Name.



voice



voice. 2. Him ſerue with feare, his



praiſe forth tell: Come yée before him



and reioyce.

3 The Lord yée know is God indéed,
without our ayd he did vs make:
Wée are his flocke, he doth vs feed,
and for his ſheepe he doth vs take.

4 O enter then his gates with praiſe,
approach with ioy his courts vnto:
Praiſe, laud, and bleſſe his name alwaies,
for it is ſeemely ſo to do.

5 For why, the Lord our God is good,
his mercy is for euer ſure:
His truth at all times firmely ſtood,
and ſhall from age to age endure.

Another of the ſame by T. N.

Sing this as the 67. Pſalme.

IN God the Lord be glad and light,
praiſe him throughout the earth:
Serue him and come before his ſight,
with ſinging and with mirth.

2 Know that the Lord our God he is,
he did vs make and keepe:
Not we our ſelues, for we are his
owne flocke and paſture ſheepe.

3 O go into his gates alwaies,
giue thanks within the ſame.
Within his Courts ſet forth his praiſe,
and laud his holy Name.

4 For why, the goodneſſe of the Lord,
for euermore ſhall raigne:
From age to age throughout the world,
his truth doth ſtill remaine.

Miſericordiam & iudicium. Pſal. Ci. N.

Dauid deſcribeth what gouernment hee will obſerue in his houſe & kingdome, by rooting out the wicked, & cheriſhing the godly perſons.

Sing this as the 81. Pſalme.

I Mercy will and iudgement ſing,
O Lord God vnto thée:
2 And wiſely doe in perfect way,
vntill thou come to me.
And in the midſt of my houſe walke,
in purenes of my ſpirit:
3 And I no kind of wicked thing,
will ſet before my ſight.

4 I hate their workes that fall away,
it ſhall not cleaue to me:
From me ſhall part the froward heart,
none euill will I ſée.

5 Him will I ſtroy that ſlandereth
his Neighbour priuily:
The loftie heart I cannot beare,
nor him that loketh hie.

6 Mine eyes ſhall be on them within
the land that faithfull be:
In perfect way who walketh, ſhall
be ſeruant vnto me.

7 I will no guileſull perſon haue
within my houſe to dwell:
And in my preſence he ſhall not
remaine that lies doth tell.

8 Betime I will deſtroy euen all
the wicked of the land:
That I may from Gods Cittie cut,
the wicked workers hand.

Domine

Domine exaudi. Pſal. Cy. I. H.

It ſeemeth that this prayer was appointed of the faithfull, to pray in the captiuity of Babilon. A conſolation for the building of the Church, whereof followeth the praiſe of God, to be publiſhed vnto al poſterities. The conuerſion of the Gentiles, and the ſtability of the Church.

Sing this as the 67. Pſalme.

O Heare my prayer Lord, and let
my cry come vnto thee:
2 In time of trouble doe not hide
thy face away from me.
3 Incline thine eares to me, make haſt
to heare me when I call:
For as the ſmoake doth fade, ſo do
my daies conſume and fall.

4 And as a hearth my bones are burnt,
my heart is ſmitten dead:
And withers like the graſſe, that I
forget to eate my bread.
5 By reaſon of my groaning voice,
my boanes cleaue to my skinne:
6 As Pellican in wilderneſſe,
ſuch eaſe now am I in.

And as an Owle in deſert is,
loe I am ſuch a one:
7 I watch, and as a ſparrow on
the houſe toy am alone.
8 Loe dayly in reproachfull wiſe,
mine enemies doe me ſcorne:
And they that do againſt me rage,
againſt me they haue ſworne.

9 Surely with aſhes as with bread,
my hunger I haue fild:
And mingled haue my drinke with teares,
that from mine eies haue ſtild.

10 Becauſe of thy diſpleaſure Lord,
thy wrath and thy diſdaine:
For thou haſt lifted me aloft,
and caſt me downe againe.

11 The dayes wherein I paſſe my life,
are like the ſlæting ſhade:
And I am withered like the graſſe,
that ſone away doth fade.
12 But thou O Lord for euer doſt
remaine in ſteady place:
And thy remembrance euer doth,
abide from race to race.

The ſecond part.

13 Thou wilt ariſe, and mercy then
to Sion wilt extend:
The time of mercy, now the time
fore ſet, is come to end.
14 For euen in the ſtones thereof,
thy ſeruants doe delight:
And on the duſt thereof they haue,
compaſſion in their ſpite.

15 Then ſhall the heathen people feare,
the Lords moſt holy name:
And all the kings on earth ſhall dread,
thy glory and thy fame.
16 Then when the Lord the mighty God,
againe ſhall Sion reare:
And then when he moſt nobly, in
his glory ſhall appeare.

17 To Prayer of the deſolate,
when he himſelfe ſhall bend:
When he ſhall not diſdaine, vnto
their prayers to attend.
18 This ſhall be written for the age,
that after ſhall ſucceed:
The people yet vncreated,
the Lords renowne ſhall ſpread.

19 For he from his high Sanctuarie,
hath looked downe below:
And out of heauen hath the Lord,
beheld the earth alſo.
20 That of the mourning captiue he
might heare the woefull crie:
And that he might deliuer thoſe,
that damned are to die.

21 That they in Sion may declare
the Lords moſt holy name:
And in Ieruſalem ſet forth
the praiſes of the ſame.
22 When when the people of the land,
and Kingdomes with accord:
Shall be aſſembled for to doe
their ſeruice to the Lord.

The third part.

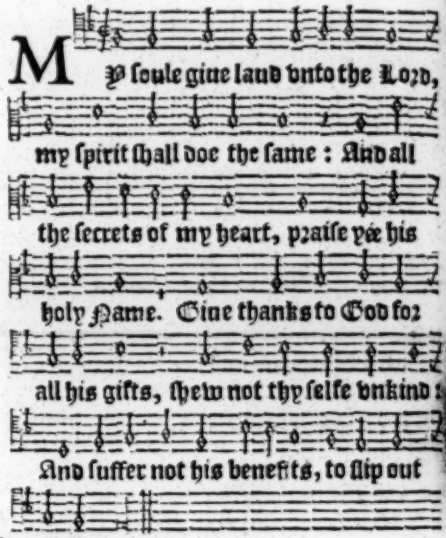
23 My former force of ſtrength he hath
abated in the way:
And ſhorter he did cut my daies,
thus I therefore did ſay.
24 My God in midſt of all my daies,
now take me not away:
Thy yeares endure eternally,
from age to age for aye.

25 Thou the foundation of the earth,
before all times haſt laid:
And Lord the heauens are the worke,
which thine owne hands haue made,
26 Yea they ſhall periſh and decay,
but thou ſhalt tarry ſtill:
And they ſhall all in time ware old,
euen as a garment will.

27 Thou as a garment ſhalt them chang
and changed ſhall they be:
But thou doſt ſtill abide the ſame,
thy yeares do neuer flee.
28 The children of thy ſeruants ſhall
continually endure:
And in thy ſight their happy ſeed,
for euer ſhall ſtand ſure.

Benedic anima. Pſal. Ciij. T. S.

The Prophet prouoketh men & Angels, and all creatures to praiſe the Lord for his fatherly mercies in deliuerãce of his people from euils, in his prouidence ouer all things, & in the preſeruation of the faithfull.



3 That gaue thee pardon for thy faults,
and thee reſtord againe:
For all thy weake and fraile diſeaſe,
and heald thee of thy paine.
4 That did redeeme thy life from death,
from which thou couldſt not flee:
His mercy and compaſſion both
hee did extend to thee.

5 That

5 That fild with goodnesse thy desire,
and did prolong thy youth:
Like as the Eagle casts her bill,
whereby her age renew'th.
6 The Lord with iustice doth repay
all such as bee oppressed:
So that their sufferings and their wrongs,
are turned to the best.

7 His waies and his commandements
to Moses he did show:
His counsels and his valiant acts
the Israelites did know.
8 The Lord is kind and mercifull
when sinners doe him grieue:
The slowest to conceiue a wrath,
and readiest to forgiue.

9 He chides not vs continually,
though we be full of strife:
Nor keepes our faults in memorie,
for all our sinfull life.
10 Nor yet according to our sinnes
the Lord doth vs regard:
Nor after our iniquities
he doth vs not reward.

11 But as the space is wondrous great
twixt earth and heauen aboue:
So is his goodnesse much more large
to them that do him loue.
12 God doth remoue our sinnes from vs,
and our offences all:
As farre as is the Sunne rising
full distant from his fall.

The second part.

13 And loke what pitie Parents beare
vnto their children beare:
Like pitty beareth God to such
as worship him in feare. (shape
14 The Lord that made vs, knowes our
our mould and fashion iust:
How weake and fraile our nature is,
and how we are but dust.

15 And how the time of mortall men
is like the withering hay:
Or like the flower right faire in field,
that fades full soone away.
16 Whose glosse & beauty stormy windes
doe vtterly disgrace:
And make that after them assaults,
such blossomes haue no place.

17 But yet the goodnesse of the Lord
with his shall euer stand:
Their Childrens children doe receiue
his righteousnesse at hand.
18 I meane which keepe his couenant
with all their whole desire:
And not forget to doe the thing
that he doth them require.

19 The heauens high are made the seate
and foot-stoole of the Lord:
And by his power imperiall
he gouerns all the world.
20 Yee Angels which are great in power,
praise yee and blesse the Lord:
Which to obey and doe his will
immediately accord.

21 Yee noble hosts and ministers,
cease not to laud him still:
Which ready are to execute,
his pleasure and his will.
22 Yea all his workes in euery place,
praise ye his holy Name:
My heart, my mind, and eke my soule,
praise yee also the same.

Benedic anima mea. Psal. Cuy. W. K.
A thanksgiuing for the creation of the world & gouernment of the same, by his
man-

marueilous prouidence: alſo, a praier a-
gainſt the wicked, who are the occaſion
that God diminiſheth his bleſſings.



My ſoule praiſe the Lord, ſpeake
god of his Name: O Lord our great
God, how doſt thou appeare? So paſ-
ſing in glory that great is thy fame?
Honour and Maieſty in thée ſhine moſt
cleare: With light as a robe thou haſt
thée declad, whereby all the earth
thy greatneſſe may ſée. The heauens
in ſuch ſort thou alſo haſt ſpread: that
it to a curtaine compared may bée.

His chamber-beames lie
in the clouds full ſure:
3 Which as his Charets
are made his to beare.
And there with much ſwiftneſſe
his courſe doth endure
Upon the wings riding
of windes in the ayre.
4 He maketh his Spirits
as Heralds to goe:
And lightning to ſerue
we ſée alſo preſt:
His will to accompliſh
they runne to and fro,
To ſaue and conſume things
as ſeemeth him beſt.

5 He groundeth the earth
ſo firmely and faſt:
That it once to moue
none ſhall haue ſuch power.
6 The deepe a faire couering
for it made thou haſt,
Which by the owne nature,
the hils would deuoure.
7 But at thy rebuke
the waters doe flye,
And ſo giue due place
thy word to obey.
At thy voyce of thunder
ſo fearefull they be,
That in their great raging
they haſt ſone away.

8 The mountaines full hie
they then vp aſcend:
If thou doſt but ſpeake,
thy word they fulfill:
So likewiſe the vallies
moſt quickly deſcend:
Where thou them appoinſt
remaine they doe ſtill.
9 Their bounds thou haſt ſet,
how farre they ſhall runne:
So as in their rage,
not that paſſe they can.

For God hath appointed
they shall not returne,
The earth to destroy more,
which made was for man.

The second part.

10 He sendeth the springs
to strong streames or lakes,
Which runne doe full swift
among the huge hils:
11 Where both the wild Asses
their thirst oftimes slakes,
And beasts of the mountaines
thereof drinke their fils.
12 By these pleasant Springs
and Fountaines full faire,
The fowles of the ayre
abide shall and dwell:
Who moued by nature
to hop here and there,
Among the greene branches
their songs shall excell.

13 The mountaines to moyst
the clouds he doth vse:
The earth with his workes
are wholy repleat.
14 So as the brute cattell
he doth not refuse:
But grasse doth provide them,
and hearbe for mans meat.
15 Yea Bread, Wine, & Oyle
he made for mans sake:
His face to refresh,
and heart to make strong.
16 The Cedars of Liban
this great Lord did make:
Which trees he doth nourish
that grow vp so long.
17 In these may birds build,
and make there their nest:
In Firre-trees the Storkes
remaine and abide:
18 The high hils are succours
for wild Goates to rest:
And eke the Rockes stony
for Conies to hide.
19 The Moone then is set
her season to runne,
The dayes from the nights
thereby to discerne.
And by the descending
also of the Sunne,
The colde from heate alway
thereby we do learne.

20 When darkenesse doth come
by Gods will and power,
Then creepe forth doe all
the beasts of the wood:
21 The Lyons range roaring,
their prey to devoure:
But yet it is thou Lord,
that giuest them foode.
22 As soone as the Sunne
is vp, they retyre:
To couch in their dens
then are they full faine:
23 That man to his worke may
as right doth require,
Till night come and call him
to take rest againe.

The third part.

24 How sundry O Lord,
are all thy workes found?
With wisedome full great
they are indeed wrought:
So that the whole world,

For

of thy praiſe doth ſound:
And as for thy riches,
they paſſe all mens thought.
25. So is the great Sea,
which large is and broad:
Where things that creepe ſwarme,
and beaſts of each ſort:
26 There both mighty ſhips ſayle,
and ſome lie at road:
The Whale huge and monſtrous
there alſo doth ſport.

27 All things on thée waite,
thou doſt them relieue:
And thou in due time
full well doſt them fæde.
28 Now when it doth pleaſe thée,
the ſame ſo to giue:
They gather full gladly
thoſe things that they næde.
Thou openeſt thy hand,
and they find ſuch grace,
That they with good things
are filled we ſee.
29 But ſore are they troubled
if thou turne thy face:
For if thou their breath take,
vile duſt then they be.

30 Againe when thy Spirit,
from thée doth proceede,
All things to appoint,
and what ſhall enſue,
Then are they created
as thou haſt decreed:
And doſt by thy goodneſſe
the dry earth renue.
31 The praiſe of the Lord
for euer ſhall laſt,
Who may in his workes
by right well reioyce:
32 His looke can the earth make
to tremble full faſt:
And likewiſe the mountaines
to ſmoake at his voice.

33 To this Lord and God
ſing will I alwaies:
So long as I liue
my God praiſe will I.
34 Then am I moſt certaine
my words ſhall him pleaſe,
I will reioyce in him,
to him will I cry.
35 The ſinners, O Lord
conſume in thine ire,
And eke the peruerſe,
them rote out with ſhame,
But as for my ſoule now,
let it ſtill deſire,
And ſay with the faithfull,
praiſe yée the Lords Name.

Confitemini Domino. Pſal. Cv. N.

He praiſeth the ſinguler goodnes of god, for chuſing a peculiar people to himſelfe neuer ceaſing to doe them good, euen for his promiſe ſake.

Sing this as the 65. Pſalme.

GIue praiſes vnto God the Lord,
and call vpon his name:
Among the people eke declare
his workes to ſpread his fame.
2 Sing ye vnto the Lord I ſay,
and ſing vnto him praiſe:
And talke of all his wondrous workes,
that he hath wrought alwaies.

3 In honour of his holy name,
reioyce with one accord:

And let the hearts alſo reioyce,
of them that feare the Lord.
4 Seeke ye the Lord, and ſeeke ẏ ſtrength,
of his eternall might:
And ſeeke his face continually,
and preſence of his ſight.

5 The wondrous workes that he hath done
keepe ſtill in mindfull heart:
Ne let the iudgement of his mouth,
out of your mind depart.
6 Ye that of faithfull Abraham,
his ſeruant are the ſeed:
Ye his elect, the children that
of Iacob doe proceed.

7 For he, he onely is, I ſay,
the mighty Lord our God:
And his moſt rightfull Iudgements are
through all the world abroad.
8 His promiſe and his couenant,
which he hath made to his:
He hath remembred euermore,
to thouſands of degrees.

The ſecond part.

9 The couenant which he hath made
with Abraham long ago:
And faithfull oath which hee hath ſworne,
to Iſaak alſo:
10 And did confirme the ſame for Law,
that Iacob ſhould obey:
And for eternall couenant,
to Iſraell for aye.

11 When he thus ſayd, loe I to you
all Canaan Land will giue:
The lot of your inheritance,
wherein your ſeed ſhall liue.
12 Although their number at that time
did very ſmall appeare:
Yea very ſmall, and in the Land
they then but ſtrangers were.

13 While yet they walkt from land to land,
without a ſure abode:
And while from ſundry Kingdomes they
did wander all abroad,
14 And wrong at no oppreſſors hand
he ſuffred them to take:
But euen the great and mighty Kings,
reproued for their ſake.

15 And thus he ſaid, touch ye not thoſe
that mine annointed be:
Ne doe the Prophets any harme
that do pertaine to me.
16 He cald a dearth vpon the Land,
of bread he ſtroyd the ſtore:
But he againſt the time of need,
had ſent a man before.

The third part.

17 Euen Ioſeph which had once beene ſold
to liue a ſlaue in woe:
18 Whoſe feet they hurt in ſtocks, whoſe
the Irons pierſt alſo. (ſoule
19 Vntill the time came when his cauſe
was knowne apparantly:
The mighty word of God the Lord,
his faultleſſe truth did trie.

20 The King ſent and deliuered him
from priſon where he was:
The Ruler of the people then
did freely let him paſſe.
21 And ouer all his houſe he made
him Lord to beare the ſway:
And of his ſubſtance made him haue
the rule and all the ſtay.

22 That he might to his will inſtruct
the Princes of the Land,
And wiſdomes lore his ancient men,
might teach to vnderſtand.

23 Then into the Egiptian land,
came Israell also.
And Jacob in the land of Ham,
did liue a stranger tho.

24 His people he exceedingly
in number made to flow:
And ouer all his enemies
in strength he made them grow.

25 Whose heart he turnd, that they with (hate
his people did intreat:
And did his seruants wrongfully,
abuse with false deceit.

The fourth part.

26 His faithfull seruant Moses then,
and Aaron whom he chose:
Yea did command to goe to them,
his message to disclose.

27 The wondrous message of his signes,
among them they did show:
And wonders in the land of Ham,
then did they worke also.

28 Darkenesse he sent and made it darke,
in stead of brighter day:
And vnto his commission
they did not disobey.

29 He turnd their waters into bloud,
he did their fishes slay:

30 Their land brought Frogs euen in that (place
where their King Pharaoh lay.

31 He spake, and at his voice there came
great swarmes of noysome Flyes:
And all the quarters of their land
were filld with crawling Lice.

32 He gaue them cold and stony haile,
instead of milder raine:
And fiery flames within their Land,
he sent vnto their paine.

33 He smote their Vines, and all their trees,
whereon their Figs did grow:
And all the trees within their coasts,
downe did he ouerthrow.

34 He spake, then Caterpillers did
and Grashoppers abound:

35 Which eate the grasse in all their land,
and fruit of all their ground.

The fift part.

36 The first begotten in the land,
eke deadly did he smite:
Yea, the beginning and first fruit
of all their strength and might.

37 With gold and siluer he them brought,
from Egipt land to passe:
And in the number of the Tribes,
no feeble one there was.

38 Egipt was glad and ioyfull then,
when they did thence depart:
For terror and the feare of them,
was falne into their heart.

39 To shrowde them from the parching (heate,
a cloud he did display:
And fire he sent to giue them light,
when night had hid the way.

40 They asked and he caused Quailes
to raine at their request:
And fully with the bread of heauen,
their hunger he repest.

41 He opened then the stony rockes,
and waters gushed out:
And in the dry and parched grounds,
like riuers ranne about.

42 For of his holy Couenant,
aye mindfull was he tho:
Which to his seruant Abraham,
he plighted long agoe.

43 He brought his people forth with mirth
and his elect with ioy:
Out of the cruell land where they,
had liued in great annoy.

44 And

44 And of the heathen men he gaue
to them the fruitfull lands:
The labours of the people eke,
he gaue into their hands.
45 That they his holy Statutes might
obserue for euermore:
And faithfull obey his Lawes,
praise ye the Lord therefore.

Confitemini Domino. Psal. Cvi. N.

The people dispersed vnder Antiochus, do magnify the goodnes of god amõg the repentant: and pray to be gathered from among the Heathen, that they may praise his name.

Sing this as the 59. Psalme.

PRaise ye the Lord, for he is good,
his mercy dures for aye:
2 Who can expresse his noble acts,
or all his praise display?
3 They blessed are that iudgement kepe
and iustly doe alway:
With fauour of thy people Lord,
remember me I pray.

4 And with thy sauing health O Lord,
vouchsafe to visite me:
That I the great felicitie,
of thine elect may se.
5 And with thy peoples ioy I may,
a ioyfull mind possesse:
And may with thine inheritance,
a glorious heart expresse.

6 Both we and eke our Fathers all,
haue sinned euery one:
We haue committed wickednesse,
and lewdly we haue done.
7 The wonders great which thou O Lord,
hast done in Egiptland:
Our Fathers though they saw them all,
yet did not vnderstand.

Nor yet thy mercies multitude
did kepe in thankefull mind:
But at the Sea, yea the red Sea,
rebelled most vnkind.
8 Neuertheless he saued them,
for honour of his name:
That he might haue his power knowne,
and spread abroad the same.

The red Sea he did then rebuke,
and forth-with it was dride:
And as in wildernesse, so through
the depe he did them guide.
10 He sau'd them from the cruell hand,
of their despightfull foe:
And from the enemies hands he did
deliuer them also.

The second part.

11 The waters their oppressors whelmd
not one was left aliue:
12 Then they beleeu'd his wordes, and
in song they did him giue. (praise
13 But by and by vnthankefully,
his workes they cleane forgat:
And for his counsell and his will
they did neglect to wait.

14 But lusted in the wildernesse,
with fond and greedy lust:
And in the Desart tempted God,
the stay of all their trust.
15 And then their wanton minds desire
he suffred them to haue:
But walking leannesse therewithall,
vnto their soules he gaue.

16 Then when they lodged in their tents
at Moses then did grutch:
Aaron the holy of the Lord,
so did they enuy much:

17 Therefore the earth did open wide,
and Dathan did deuoure:
And all Abirams company,
did couer in that houre.

18 In their assembly kindled was
the hot consuming fire:
And waking flame did then burne vp
the wicked in his ire.

19 Vpon the hill of Horeb they
an Idoll calfe did frame:
And there the Molten Image they
did worship of the same.

20 Vnto the likenesse of a Calfe,
that feedeth on the grasse:
Thus they their glory turnd, and all
their honour did deface.

21 And God their onely Sauiour
vnkindly they forgot:
Which many great and mighty things,
in Egipt land had wrought.

The third part.

22 And in the Land of Ham for them
most wondrous workes had done:
And by the red Sea dreadfull things,
performed long agone.

23 Therefore for their so shewing them
forgetfull and vnkind:
To bring destruction on them all
he purposde in his mind.

Had not his chosen Moses stood
before him in the breake,
To turne his wrath least he on them,
with slaughter should him wreake.

24 They did despise the pleasant Land
that he beheight to giue:
Yea and the words that he had spoke,
they did no whit beleeue.

25 But in their tents with grudging heart
they wickedly repinde:
Nor to the voice of God the Lord,
they gaue an harkening mind.

26 Therefore against them lifted he
his strong reuenging hand:
Them to destroy in wilderneſſe,
ere they should see the land.

27 And to destroy their seed among
the Nations with his rod:
And through the Countries of the world,
to scatter them abroad.

28 To Baal-Peor then they did
adioyne themselues also:
And eate the offrings of the dead,
so they forsoke him tho.

29 Thus with their owne inuentions,
his wrath they did prouoke:
And in his so inkindled wrath,
the plague vpon them broke.

30 But Phinees stood vp with zeale,
the sinners vile to slay:
And iudgements he did execute,
and then the plague did stay.

The fourth part.

31 It was imputed vnto him,
for righteousnesse that day:
And from thenceforth so counted is
from race to race for aye.

32 At waters eke of Meribah,
they did him angry make:
Yea, so farre forth that Moses was,
then punisht for their sake.

33 Because they vext his spirit so sore,
that in impatient heat,
His lips spake vnaduisedly,
his fervor was so great.

34 Nor as the Lord commanded them,
they slew the people tho:

35 But were among the heathen mixt,
and learnd their workes also.

36 An

and learnd their wo3kes alſo.

36 And did their Idols ſerue, which were
their ruine and decay:
37 To fiends their ſons & daughters they
did offer vp and ſlay.
38 Yea with vnkindly murthering knife,
their guiltleſſe blond they ſpilt:
Yea their owne Sons & daughters blond,
without all cauſe of gilt.

Whom they to Canaan Idols then,
offered with wicked hand:
And ſo with blond of Innocents,
defiled was their land.
39 Thus were they ſtained with ỹ wo3ks
of their owne filthy way:
And with their owne inuentions,
a who3ing did they ſtray.

40 Therefo3e againſt his people was
the Lo3d wrath kindled ſo3e:
And euen his owne inheritance,
he did abho3re therefo3e.
41 Into the hands of heathen men,
he gaue them fo3 a pr3ey:
And made their foes their Lo3ds, whome
were fo3ced to obey. (they

The fift part.

42 Yea and their hateſull enemies,
oppreſt them in the land:
And they were humbly made to ſtoope,
as ſubiects to their hand.
43 Full oftentimes from thrall had he,
deliuered them befo3e:
But with their counſels they to wrath,
prouokt him euermo3e.

Therefo3e they by their wickednelle,
were brought full low to lie:
44 Yet when he ſaw them in diſtreſſe,
he hearkned to their crie.
45 Ye cald to mind his couenant,
which he to them had ſwo3e:
And by his mercies multitude,
repented him therefo3e.

46 And fauour he them made to find,
befo3e the ſight of thoſe,
That led them captiue from their land,
when earſt they were their foes.
47 Saue vs O Lo3d that art our God,
Saue vs (O Lo3d) we pr3ay:
And from among the heathen folke,
Lo3d gather vs away.

That we may ſpr3ead the noble pr3aiſe,
of thy moſt holy name:
That we may glo3y in thy pr3aiſe,
and ſounding of thy fame.
48 The Lo3d the God of Iſrael,
be bleſt fo3 euermo3e:
Let all the people ſay, Amen,
pr3aiſe ye the Lo3d therefo3e.

Confitemini Domino, Pſal. Cvij. W. K.

David exhorteth al that are redeemed by the Lord, & g. thered vnto him, to giue thanks therefore, who by ſending proſperity and aduerſitie, bringeth men vnto him. Therefore as the righteous thereat re.oyce, ſo ſhall the wicked haue their mouthes ſtoppped.

Sing this as the 95. Pſalme.

GIue thanks vnto the Lo3d our God,
fo3 gracious is he:
And that his merry hath no end,
all mo3tall men may ſee.
2 Such as the Lo3d redeemed hath,
with thanks ſhould pr3aiſe his name:
And ſhew how they from foes were freed,
and how he wrought the ſame.

3 He gathered them forth of the lands,
that lay ſo farre about:
From eaſt to weſt, from north to ſouth,
his hand did find them out.
4 They wandred in the wildernelle,
and ſtraied from the way:
And found no Citty where to dwell,
that ſeruemight for their ſtay.

5 Whoſe thirſt and hunger was ſo great,
in thoſe deſerts ſo void:
That faintnelle did them ſore aſſault,
and eke their ſoules annoyd.
6 Then did they cry in their diſtreſſe,
vnto the Lord for ayd:
Who did remoue their troublous ſtate,
according as they prayd.

7 And by that way which was moſt right
he led them like a guide:
That they might to a Citty goe,
and there alſo abide.
8 Let men therefore before the Lord,
confeſſe his kindneſſe then:
And ſhew the wonders that he doth,
before the ſonnes of men.

9 For he the emptie ſoule ſuſtaind,
whom thirſt had made to faint:
The hungrie ſoule with goodneſſe fed,
and did them eke acquaint.
10 Such as do dwell in darkeneſſe dáre,
where they of death doe waite:
Faſt bound to taſt ſuch troublous ſtormes
as yron chaines doe threat.

The ſecond part.

11 For that againſt the Lords own words
they ſought ſo to rebell:
Eſtéeming light his counſels high,
which did ſo farre excell.
12 But when he humbled them full low,
they then fell downe with griefe:
And none was found ſo much to helpe,
whereby to get reliefe.

13 Then did they cry in their diſtreſſe,
vnto the Lord for ayd:
Who did remoue their troublous ſtate,
according as they prayd.
14 For he from darknes out them brought
and from deaths dreadfull ſhade:
Burſting with force the yron bands,
which did before them lade.

15 Let men therefore before the Lord,
confeſſe his kindneſſe then:
And ſhew the wonders that he doth,
before the ſonnes of men.
16 For he threw down the gates of braſſe
and brake them with ſtrong hand:
The yron barres he ſmote in two,
nothing could him withſtand.

17 The foliſh folke great plagues do féele
and cannot from them wend:
But heape on more to thoſe they haue,
becauſe they doe offend.
18 Their ſoules ſo much did loath al meat
that none they could abide:
Whereby death had them almoſt caught,
as they full truely tride.

19 Then did they cry in their diſtreſſe,
vnto the Lord for ayd:
Who did remoue their troublous ſtate,
according as they praid.
20 For he then ſent to them his word,
which health did ſone reſtore:
And brought them from thoſe dangers dáp
wherein they were before.

The third part.

21 Let men therefore before the Lord,
confeſſe his kindneſſe then:

And

And ſhew the wonders that he doth
before the ſonnes of men.
22 And let thm offer ſacrifice,
with thanks and alſo feare:
And ſpeake of all his wondrous workes,
with glad and ioyfull cheare.

23 Such as in ſhips or brittle barkes,
into the ſeas deſcend:
Their marchandize throgh fearfull flouds
to compaſſe and to end.
24 Thoſe men are forced to behold
the Lords works what they be:
And in the dangerous deepe the ſame,
moſt marueilous they ſee.

25 For at his word the ſtormy wind,
ariſeth in a rage:
And ſtirreth vp the ſurges ſo,
as nought can them aſſwage.
26 Then are they lifted vp ſo high
the clouds they ſeeme to gaine:
And plunging downe the depth vntill,
their ſoules conſume with paine.

27 And like a drunkard to and fro,
now heere, now there they reele:
As men with feare of wit bereft,
or had of ſenſe no feele.
28 Then did they cry in their diſtreſſe
vnto the Lord for ayd:
Who did remoue their troublous ſtate,
according as they praid.

29 For with his word the Lord did make
the ſturdy ſtormes to ceaſe:
So that the great waues from their rage,
are brought to reſt and peace.
30 Then are men glad when reſt is come,
which they ſo much did craue:
And are by him in heauen brought,
which they ſo faine would haue.

The fourth part.

31 Let men therefore before the Lord
confeſſe his kindneſſe then:
And ſhew the wonders that he doth,
before the ſonnes of men.
32 Let them in preſence of the folke,
with praiſe extoll his name:
And where the elders do conuene,
let them there doe the ſame.

33 For running flouds to drie deſerts,
he doth oft change and turne:
And drieth vp, as it were duſt,
the ſpringing well and bourne.
34 A fruitfull land with pleaſures deckt,
full barren he doth make:
When on their ſins that dwell therein,
he doth iuſt vengeance take.

35 Againe the wilderneſſe full rude,
he maketh fruit to beare:
With pleaſant ſprings of waters cleere,
though none before were there.
36 Wherein ſuch hungry ſoules are ſet,
as he doth freely chuſe:
That they a Citty may them build,
to dwell in for their vſe.

37 That they may ſow their pleaſant land
and vineyards alſo plant:
To yeild them fruit of ſuch increaſe,
as none may ſeeme to want.
38 They multiply exceedingly,
the Lord doth bleſſe them ſo:
Which doth alſo their brute beaſts make
by numbers great to grow.

39 But when the faithful are low brought
by the oppreſſors ſtout:
And miniſh doe throgh many plagues
that compaſſe them about.
40 Then doth he Princes bring to ſhame,

which did them ſore oppreſſe:
And likewiſe cauſed them to erre,
within the wilderneſſe.

41 But yet the poore he raiſeth vp,
out of their troubles deepe:
And oftimes doth his traine augment,
much like a flocke of sheepe.
42 The righteous ſhall behold this ſight,
and alſo much reioyce:
Whereas the wicked and peruerſe,
with griefe ſhall ſtop their voice.

43 But who is wiſe, that now full well,
he may theſe things record?
For certainely ſuch ſhall perceiue,
the kindneſſe of the Lord.

Paratum cor. Pſal. Cviij. N.

Dauid, with heart & voice praiſeth the Lord, and aſſureth himſelfe of the promiſes of God, concerning his Kingdome ouer Iſrael, and his power againſt other nations, who though he ſeeme to forſake vs for a time, yet he alone in the end will caſt downe our enemies.

Sing this as the 95. Pſalme.

O God my heart prepared is,
and eke my tongue is ſo:
I will aduance my voice in ſong,
and giuing praiſe alſo.
2 Awake my viol and my harpe,
ſweet melodie to make:
And in the morning I my ſelfe,
right early will awake.

3 By me among the people Lord,
ſtill praiſed ſhalt thou be:
And I among the heathen folke,
will ſing O Lord to thee.

4 Becauſe thy mercy Lord is great,
aboue the heauens hie:
And eke thy truth doth reach the clouds,
within the loftie skie.

5 Aboue the ſtarrie heauens hie,
extoll thy ſelfe O God:
And Lord diſplay vpon the earth,
thy glory all abroad.
6 That thy dearely beloued may
be ſet at libertie:
Helpe O my God with thy right hand,
and hearken vnto me.

7 God in his holineſſe hath ſpoke,
wherefore my ioyes abound:
Sichem I will deuide, and mete
the vale of Succouth ground.
8 And Gilead ſhall be mine owne,
Manaſſes mine ſhall be:
Thy head ſtrength Ephraim, and law
ſhall Iuda giue for me.

9 Moab my waſhpot, and my ſhoe
on Edom will I throw:
Vpon the land of Paleſtine,
in triumph will I goe.
10 Who ſhall into the Citty ſtrong,
be guide to conduct me?
Or how, by whom to Edom land,
conueyed ſhall I be?

11 Is it not thou O Lord, which late
hadſt vs forſaken quite?
And thou O Lord, which with our hoaſts,
didſt not go forth to fight?
12 Giue vs O Lord thy ſauing health,
when troubles me aſſaile:
For all the helpe of man is vaine,
and can no whit auaile.

13 Through God we ſhal do valiant acts
and worthy of renowne:

Ha

Hé shall subdue our enemies,
yea, he shall tread them downe.

Deus laudem tuam. Psal. Cix. N.

Dauid beeing falsly accused by Saules flatterers, praieth God to helpe him to destroy his enemies, who represent Iudas the traitor vnto Iesus Christ, and all like enemies of the Children of God.

Sing this as the 93. Psalme.

IN spáchlesse silence doe not hold,
O God thy tongue alwaies:
O God euen thou I say that art
the God of all my práise.

2 The wicked and the guilefull mouth,
on me disclosed be:
And they with false and lying tongues,
haue spoken vnto me.

3 They did beset me round about,
with wordes of hatefull spite:
Without all cause of my desert,
against me they did fight.

4 For my good will they were my foes,
but then gan I to práy.

5 My good with ill, my friendlinesse
with hurt they did repay.

6 Set thou the wicked ouer him,
to haue the vpper hand:
At his right hand eke suffer thou,
his hatefull foe to stand.

7 When he is iudged, let him then
condemned be therein:
And let the práyer that he makes,
be turned into sinne.

8 Few be his daies, his charge also
let thou another take:

9 His children let be fatherlesse,
his wife a Widdow make.

10 Let his ofspring be vagabonds,
to begge and séeke their bread,
Wandring out of the wasted place,
where earst they had bin fed.

11 Let couetous extortioners,
catch all his goods and store:
And let the strangers spoile the fruits,
of all his toile before.

12 Let there be none to pitty him,
let there be none at all:
That on his children fatherlesse,
will let their mercy fall.

The second part.

13 And so let his posteritie,
for euer be destroid:
Their name out blotted in the age
that after shall succéed.

14 Let not his fathers wickednesse,
from Gods remembrance fall:
And let not thou his mothers sinne,
be done away at all.

15 But in the présence of the Lord,
let them remaine for aye:
That from the earth their memorie
he may cut cleane away.

16 Sith mercy he forgot to shew,
but did pursue with spight:
The troubled man, and sought to slay,
the woefull hearted wight.

17 As he did cursing loue, it shall
betide vnto him so:
And as he did not blessing loue,
it shall be farre him fro.

18 As he with cursing clad himselfe,
so it like water shall
Into his bowels, and like oyle
into his bones befall.

19 As

which did them ſore oppreſſe:
And likewiſe cauſed them to erre,
within the wilderneſſe.

41 But yet the poore he raiſeth vp,
out of their troubles darke:
And oftimes doth his traine augment,
much like a flocke of sheepe.
42 The righteous ſhall behold this ſight,
and alſo much reioyce:
Whereas the wicked and peruerſe,
with griefe ſhall ſtop their voice.

43 But who is wiſe, that now full well,
he may theſe things record?
For certainely ſuch ſhall perceiue,
the kindneſſe of the Lord.

Paratum cor. Pſal. Cviij. N.

Dauid, with heart & voice praiſeth the Lord, and aſſureth himſelfe of the promiſes of God, concerning his Kingdome ouer Iſrael, and his power againſt other nations, who though he ſeeme to forſake vs for a time, yet he alone in the end will caſt downe our enemies.

Sing this as the 95. Pſalme.

O God my heart prepared is,
and eke my tongue is ſo:
I will aduance my voice in ſong,
and giuing praiſe alſo.
2 Awake my viol and my harpe,
ſweet melodie to make:
And in the morning I my ſelfe,
right early will awake.

3 By me among the people Lord,
ſtill praiſed ſhalt thou be:
And I among the heathen folke,
will ſing O Lord to thee.

4 Becauſe thy mercy Lord is great,
aboue the heauens hie:
And eke thy truth doth reach the clouds,
within the loftie skie.

5 Aboue the ſtarrie heauens hie,
extoll thy ſelfe O God:
And Lord diſplay vpon the earth,
thy glory all abroad.
6 That thy dearely beloued may
be ſet at libertie:
Helpe O my God with thy right hand,
and hearken vnto me.

7 God in his holineſſe hath ſpoke,
wherefore my ioyes abound:
Sichem I will deuide, and mete
the vale of Succouth ground.
8 And Gilead ſhall be mine owne,
Manaſſes mine ſhall be:
My head ſtrength Ephraim, and law
ſhall Iuda giue for me.

9 Moab my waſhpot, and my ſhoe
on Edom will I throw:
Vpon the land of Paleſtine,
in triumph will I goe.
10 Who ſhall into the Citty ſtrong,
be guide to conduct me?
Or how, by whom to Edom land,
conueyed ſhall I be?

11 Is it not thou O Lord, which late
hadſt vs forſaken quite?
And thou O Lord, which with our hoaſts,
didſt not go forth to fight?
12 Giue vs O Lord thy ſauing health,
when troubles me aſſaile:
For all the helpe of man is vaine,
and can no whit auaile.

13 Through God we ſhal do valiant acts
and worthy of renowne:

He

Hé shall subdue our enemies,
yea, he shall tread them downe.

Deus laudem tuam. Psal. Cix. N.

Dauid beeing falsly accused by Saules flatterers, praieth God to helpe him to destroy his enemies, who represent Iudas the traitor vnto Iesus Christ, and all like enemies of the Children of God.

Sing this as the 93. *Psalme.*

IN spéechlesse silence doe not hold,
O God thy tongue alwaies:
O God euen thou I say that art
the God of all my práise.

2 The wicked and the guilefull mouth,
on me disclosed be:
And they with false and lying tongues,
haue spoken vnto me.

3 They did beset me round about,
with wórds of hatefull spite:
Without all cause of my desert,
against me they did fight.

4 For my good will they were my foes,
but then gan I to práy.

5 My good with ill, my friendlinesse
with hurt they did repay.

6 Set thou the wicked ouer him,
to haue the vpper hand:
At his right hand eke suffer thou,
his hatefull foe to stand.

7 When he is iudged, let him then
condemned be therein:
And let the práyer that he makes,
be turned into sinne.

8 Few be his daies, his charge also
let thom another take:

9 His childʒen let be fatherlesse,
his wife a Widdow make.

10 Let his ofspʒing be vagabonds,
to begge and seeke their bʒead,
Wandʒing out of the wasted place,
where earst they had ban fed.

11 Let couetous extoʒtioners,
catch all his goods and stoʒe:
And let the strangers spoile the fruits,
of all his toile befoʒe.

12 Let there be none to pitty him,
let there be none at all:
That on his childʒen fatherlesse,
will let their mercy fall.

The second part.

13 And so let his posteritie,
foʒ euer be destroid:
Their name out blotted in the age
that after shall succéed.

14 Let not his fathers wickednesse,
from Gods remembʒance fall:
And let not thou his mothers sinne,
be done away at all.

15 But in the pʒesence of the Loʒd,
let them remaine foʒ aye:
That from the earth their memoʒie
he may cut cleane away.

16 Sith mercy he foʒgot to shew,
but did pursue with spight:
The troubled man, and sought to slay,
the woefull hearted wight.

17 As he did curling loue, it shall
betide vnto him so:
And as he did not blessing loue,
it shall be farre him fro.

18 As he with curling clad himselfe,
so it like water shall
Into his bowels, and like oyle
into his bones befall.

19 As

19 As garment let it be to him,
to couer him for aye:
And as a girdle wherewith he
shall girded be alway.
20 Loe let the same be from the Lord,
the guerdon of my foe:
Yea and of those that euil speake,
against my soule also.

21 But thou O Lord that art my God,
deale thou I say with me:
After thy name deliuer me,
for good thy mercies be.
22 Because in deapth of great distresse,
I needy am and poore:
And eke within my pained breast,
my heart is wounded sore.

The third part.

23 Euen so do I depart away,
as doth declining shade:
And as the Grashopper, so I
am shaken off and fade.
24 With fasting long from needfull foode,
enfeebled are my knees:
And all her fatnesse hath my flesh,
enforced been to leese.

25 And I also a vile reproach
to them was made to be:
And they that did vpon me looke,
did shake their heads at me.
26 But thou O Lord that art my God,
mine ayd and succour be:
According to thy mercy Lord,
saue and deliuer me.

27 And they shall know therby, that this
Lord is thy mighty hand:
And that thou, thou hast done it Lord,
so shall they vnderstand.
28 Although they curse with spight, yet
shalt blesse with loning voice:
They shall arise and come to shame,
thy seruant shall reioyce.

29 Let them be cloathed all with shame,
that enemies are to me:
And with confusion as a cloake,
eke couered let them be.
30 But greatly I will with my mouth,
giue thanks vnto the Lord:
And I among the multitude,
his praises will record.

31 For he with helpe at his right hand,
will stand the poore man by:
To saue him from the man that would,
condemne his soule to die.

Dixit Dominus. Psal. CX. N.

Dauid propheſieth of the power & euerlasting Kingdome of Christ, & of the Priesthood, which should put an end to the Priesthood of *Leui*.

Sing this as the 67. Psalme.

THe Lord did say vnto my Lord,
sit thou at my right hand:
Till I haue made thy foes a stoole,
whereon thy feet shall stand.
2 The Lord shall of Sion send,
the scepter of thy might:
Amid thy mortall foes be thou
the ruler in their sight.

3 And in the day on which they raigne,
and power they shall see:
Then hereby free will offrings shall
the people offer thee.
Yea with an holy worshipping,
then shall they offer all:
Thy births dew is the dew that doth
from wombe of morning fall.

4 The

4 The Lord hath ſworne, and neuer will repent what he doth ſay:
By the order of Melchiſedech,
thou art a Prieſt for aye.
5 The Lord thy God on thy right hand,
that ſtandeth for thy ſtay:
Shall wound for thee the ſtately kings,
vpon his wrathfull day.

6 The heathen he ſhall iudge, and fill
the place with bodies dead:
And ouer diuers countries ſhall
in ſunder ſmite the head.
7 And he ſhall drinke out of the broke
that runneth in the way:
Therefore he ſhall lift vp on hie,
his royall head that day.

Confitebor tibi. Pſal. Cxi. N.

He giueth thanks to the Lord for his mercifull works towards his Church, & declareth wherein true wiſedome & right knowledge conſiſteth.

Sing this as the 47. Pſalme.

WIth heart I doe accord,
to praiſe and laud the Lord,
In preſence of the iuſt:
2 For great his workes are found,
To ſearch them ſuch are bound,
as doe him loue and truſt.

3 His works are glorious,
Alſo his righteouſneſſe,
it doth endure for euer.
4 His wondrous workes he would,
We ſtill remember ſhould:
his mercy faileth neuer.

5 Such as to him loue beare,
A portion full faire,
He hath vp for them laid:
For this they ſhall well find,
He will them haue in mind,
and keepe them as he ſayd.

6 For he did not diſdaine,
His works to ſhew them plaine,
By lightnings and by thunders:
When he the heathens land,
Did giue into their hand,
Where they beheld his wonders.

7 Of all his works enſueth,
Both iudgement, right, and truth,
Whereto his ſtatutes tend:
8 They are decréed ſure,
For euer to endure,
Which equity doth end.

Redemption he gaue,
His people for to ſaue,
9 And hath alſo required,
His promiſe not to faile,
But alwaies to preuaile,
His holy name be feared.

10 Who ſo with heart full faine,
True wiſedome would attaine,
the Lord feare and obey:
Such as his lawes doe keepe,
Shall knowledge haue full deepe,
His praiſe ſhall laſt for aye.

Beatus vir. Pſal. Cxi. W. K.

He praiſeth the felicitie of thē that feare God, and condemneth the curſed ſtate of the contemners of God.

Sing this as the Pater noſter.

THe man is bleſt that God doth feare,
And that his law doth loue indeed:
2 His ſeed on earth God will vpreare,
And bleſſe ſuch as from him proceed.
3 His houſe with good he will fulfill,
His righteouſneſſe endure ſhall ſtill.

4 Vnto

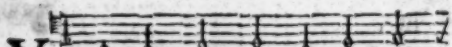
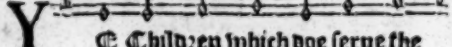
4 Vnto the righteous doth arise,
In trouble ioy, in darkneſſe light:
Compaſſion is in his eyes,
And mercy alwaies in his sight.
5 Yea, pitty moueth such to lend,
He doth by iudgement things expend.

6 And surely such shall neuer faile,
For in remembrance had is he:
7 No tidings ill can make him quaile,
Who in the Lord sure hope doth see.
8 His heart is firme, his feare is past,
For he shall see his foes downe cast.

9 He did well for the poore prouide,
His righteousnes doth still remaine,
And his estate with praise abide,
Though that the wicked man disdaine.
10 Yea, gnash his teeth thereat shall he,
And so consume his state to see.

Laudati pueri. Pſal. Cxiij. W. K.

An exhortatiō to praiſe the Lord for his prouidence, in that cōtrary to the course of nature, he worketh in his Church.



YE Children which doe serue the Lord, praise ye his name with one accord: yea blessed be alwaies his name. Who from the rising of the Sun till it returne where it begun, is to be praised with great fame. The Lord all people doth surmount, as for his glory we may count, aboue the heauens high to be. With God the Lord who may compare, whose dwellings in the heauens are? of such great power and force is he.

6 He doth abase himselfe we know,
Things to behold both here below:
And also in heauen aboue.
7 The needy out of dust to draw,
And eke the poore which helpe none saw,
His onely mercy did him moue.

8 And so him set in high degree,
With Princes of great dignity,
That rule his people with great fame.
9 The barren he doth make to beare,
And with great ioy her fruite to reare,
Therefore praise ye his holy name.

In exitu Iſrael. Pſal. Cxiiij. W. K.

Israels deliuery out of Egipt, putteth vs in remembrance of gods great mercy towards his children, & of our vnthankefulnesse for the same.

Sing this as the 78. Pſalme.

WHen Israel by Gods addresse,
From Pharaohs land was bent,
And Iacobs house the strangers lest,

and

and in the same traine went.
2 In Juda God his glory shewd,
his holinesse most bright:
So did the Israelites declare
his iudgment, power, and might.

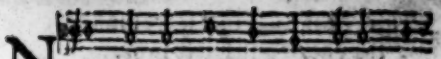
3 The Sea it saw, and sodainely
as all amazde did flie:
The roaring streames of Jordans flood,
recoild backwardly.
4 As Rams afraid the mountaines skipt,
their strength did them forsake:
And as the silly trembling Lambes,
their tops did beate and shake.

5 What aild the Sea as all amazde,
so sodainely to flie?
Ye rowling waues of Jordans flood,
why ranne ye backwardly?
6 Why shoke ye Hils as Rams afraid?
why did your strength so shake?
Why did your tops as trembling Lambes
for feare quiuer and quake?

7 O earth confesse thy Soueraigne Lord,
and dread his mighty hand:
Before the face of Jacobs God,
feare ye both Sea and Land.
8 I meane the God which from hard rocks
did cause maine flouds appeare:
And from the stony flint did make
gush out the fountaines cleare.

Non nobis Dom. Psal. Cxv. N.

The faithfull oppressed by Idolatrous Tyrants, promise that they will be mindfull of so great a benefit, if it would please God to heare their prayer, & deliuer thē by his omniporent power.



NOt vnto vs Lord, not vnto vs, but
to thy Name giue praise: both for thy
mercy and thy truth, that are in thée
alwayes. 2. Why shall the Heathen
scorners say, where is their God be-
come? 3. Our God in heauen is, and
what he will, that hath he done.
4 Their Idols siluer are and Gold
workes of mens hands they be:
5 They haue a mouth, and doe not speak,
and eies, and doe not see:
6 And they haue eares inough to their heads
and doe not heare at all:
And noses eke they formed haue,
and doe not smell withall.
7 And hands they haue and handle not,
and feet and do not go:
A throat they haue, yet through the same
they make no sound to blow.
8 Those that make them are like to them,
and those whose trust they be:
9 O Israell trust in the Lord,
their helpe and sheild is hée.
10 O Aarons house trust in the Lord,
their helpe and shield is hée:

Let

Trust ye the Lord that feare the Lord,
their helpe and shield is he.
11 The Lord hath mindfull beene of vs,
and will vs blesse also:
On Israell and on Aarons house,
his blessing he will shew.

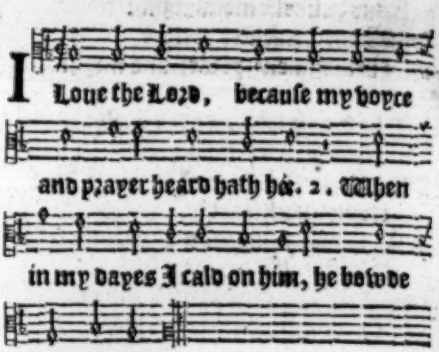
12 Them that be fearers of the Lord,
the Lord will blesse them all:
Euen he will blesse them euery one,
the great and eke the small.
13 To you I say the louing Lord
will multiply his grace:
To you, and to the Children that
shall follow of your race.

14 Ye are the blessed of the Lord,
euen of the Lord I say,
Which both the heauen and the earth
hath made and set in stay.
15 The heauens, yea the heauens high,
belong vnto the Lord:
The earth vnto the sonnes of men,
he gaue of free accord.

16 They that be dead doe not with praise
set forth the Lords renowne:
Nor any that into the place
of silence doe goe downe.
17 But we will praise the Lord our God,
from henceforth and for aye:
Sound ye the praises of the Lord,
praise ye the Lord I say.

Dilexi quoniam. Psal. Cxvi. N.

Dauid beeing in great danger of Saul in the desert of *Maon*, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, and protesteth that hee will bee thankefull for the same.



3 Euen when the snares of cruell death,
about beset me round:
When paines of hell me caught, & when
I woe and sorrow found.

4 Upon the name of God my Lord,
then did I call and say:
Deliuer thou my soule, O Lord
I do thée humbly pray.
5 The Lord is very mercifull
and iust hée is also:
And in our God compassion
doth plentifully flow.

6 The Lord in safty doth preserue,
all those that simple be:
I was in woefull misery,
and he relieued mée.
7 And now my soule sith thou are safe,
returne vnto thy rest:
For largely loe the Lord to thée
his bounty hath exprest.
8 Because thou hast deliuered,
my soule from deadly thrall:

Mr

My moysined eies from mournfull teares
my sliding fast from fall.
9 Before the Lord I in the Land
of life will walke therefore:
10 I did beleeue, therefore I spake,
for I was troubled sore.

The second part.

11 I said in my distresse and feare,
that all men lyers bee:
12 What shall I pay the Lord for all
his benefits to mee?
13 The wholesome cup of sauing health,
I thankefully will take:
And on the Lords name I will call,
when I my prayers make.

14 I to the Lord will pay the vowes,
that I to him behight:
Yea, euen at this present time,
in all his peoples sight.
15 Right deare and precious in his sight,
the Lord doth aye esteeme:
The death of all his holy ones,
what euer men do deeme.

16 Thy seruant Lord, thy seruant loe,
I doe my selfe confesse:
Sonne of thy hand-maid, thou hast broke,
the bonds of my distresse.
17 And I will offer vp to thee
a sacrifice of praise:
And I will call vpon the Name
of God the Lord alwaies.

18 I to the Lord will pay my vowes
that I to him behight:
Yea, euen at this present time
in all his peoples sight.
19 Yea in the courts of Gods own house,
and in the midst of thee:
O thou Jerusalem I say,
wherefore the Lord praise yee.

Laudate Dominum. Psal. Cxvij. N.

He exhorteth the Gentiles to praise god because hee hath accomplished as well to them as to the Iewes, the promise of life euerlasting by Iesus Christ.

Sing this as the 98. Psalme.

O All yee Nations of the world,
praise yee the Lord allwayes:
And all yee people euery where
set forth his noble praise.
2 For great hie kindnesse is to vs,
his truth endures for aye:
Wherefore praise yee the Lord our God,
praise ye the Lord I say.

Confitemini Domine. Psal. Cxviij. N.

Dauid reiected of Saul and of the people at the time appointed obtained the Kingdome, for the which hee biddeth all men that fear the Lord to be thankfull, vnder whose person Christ is liuely set forth, who should bee of his people reiected.

Sing this as the 84. Psalme.

O Giue ye thanks vnto the Lord,
for gracious is he:
because his mercy doth endure
for euer towards thee.
2 Let Israell confesse and say,
his mercy dures for aye:

3 Now let the house of Aaron say,
his mercy dures for aye.

4 Let all that feare the Lord our God,
euen now confesse and say,
The mercy of the Lord our God,
endureth still for aye.

5 In trouble and in heauinesse,
vnto the Lord I cride:
Which louingly heard me at large,
my suite was not denide.

6 The Lord himselfe is on my side,
I will not stand in doubt:
For feare what man can doe to me,
when God stands me about.

7 The Lord doth take my part with them
that helpe to succour mee:
Therefore I shall see my desire,
vpon mine enemie.

8 Better it is to trust in God,
then in mans mortall seed:

9 Or to put confidence in Kings,
or Princes in our need.

10 All Nations haue inclosed me,
and compassed me round:
But in the Name of God shall I,
mine enemies confound:

11 They kept me in on euery side,
they kept me in I say:
But in the Lords most mighty name,
I shall worke their decay

12 They came about me all like Bees,
but yet in the Lords name,
I quencht their thornes that were on fire,
and will destroy the same.

The second part.

13 Thou hast with force thrust sore at me
that I indeede might fall:
But through the Lord I found such helpe,
that they were vanquisht all.

14 The Lord is my defence and strength,
my ioy, my mirth, my song:
He is become for me indeede,
a sauiour most strong.

15 The right hand of the Lord our God
doth bring to passe great things:
He causeth voice of ioy and wealth,
in righteous mens dwellings.

16 The right hand of the Lord doth bring
most mighty things to passe:
His hand hath the preheminence,
his force is as it was.

17 I will not die, but euer liue
to vtter and declare
The Lord his might and wondrous power
his workes, and what they are.

18 The Lord himselfe hath chastened,
and hath corrected me:
But hath not giuen me ouer yet
to death, as ye may see.

19 Set open vnto me the gates
of truth and righteousnesse:
That I may enter into them,
the Lords praise to confesse.

20 This is the gate euen of the Lord,
which shall not so be shut,
But god and righteous men alway
shall enter into it.

The third part.

21 I will giue thanks to thee O Lord,
because thou hast heard mee,
And art become most louingly
a Sauiour vnto mee.

22 The stone which ere this time among
the builders was refused,
Is now become the Corner stone,
and chiefly to be vsed

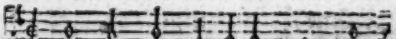
23 This was the mighty worke of God,
this was the Lord owne fact:
And it is marueilous to behold,
with eyes that noble act.
24 This is the ioyfull day indeed,
which God himselfe hath wrought:
Let vs be glad and ioy therein,
in heart, in mind, in thought.

25 Now helpe vs Lord and prosper vs,
we wish with one accord:
26 Blessed is he that comes to vs
in the name of the Lord.
27 God is the Lord that shewes vs light,
bind ye therefore with cord
Your sacrifice to the Altar,
and giue thanks to the Lord.

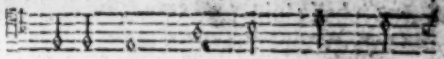
28 Thou art my God, and I will praise
and render thanks to thee:
Thou art my God, and I will praise
thy mercy towards mee.
29 O giue ye thankes vnto the Lord,
for gratious is he:
Because his mercy doth endure
for euer towards mee.

Beati immaculati. Pſal. Cxix. W. W.

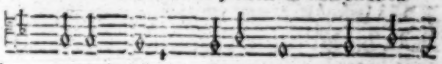
The prophet wonderfully commendeth Gods Law, wherein he cannot satisfie himselfe, nor expresse sufficiently his affection, therevnto adding notable complaints and consolations meet for the faithfull to haue both in heart and voyce: And in the Hebrew, euery eight Verses beginne with one Letter of the Alphabet.



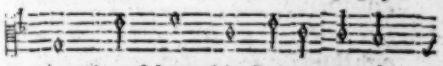
Blessed are they that perfect are, and pure in minde and heart: whose liues



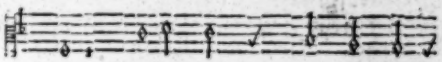
and conuersations, from Gods lawes



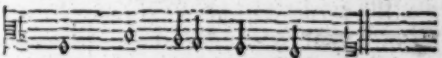
neuer start. Blessed are they that



giue themselues his statutes to ob-



serue: seeking the Lord with all their



heart, and neuer from him swerue.

3 Doubtlesse such men goe not astray,
nor do no wicked thing:
Which stedfastly walke in his way
without any wandring.
4 It is thy will and commandement,
that with attentiue heede:
Thy noble and diuine precepts,
we learne and keepe indeed.

5 O would to God it might thee please
my wayes so to addresse:
That I might both in heart and voice,
thy Lawes keepe and confesse.
6 So should no shame my life attaint,
whilest I thus set mine eyes:
And bend my mind alwaies to muse
on thy sacred decrees.

7 Then will I praise with vpright heart,
and magnifie thy name:
When I shall learne thy iudgements iust,
and likewise proue the same.

8 And wholly will I giue my selfe,
to kæpe thy lawes most right:
Forsake me not for euer Lord,
but shew thy grace and might.

BETH. The second part.

BY what meanes may a yong man best
his life learne to amend?
If that he marke and kæpe thy word,
and therin his time spend.
10 Unfainedly I haue thée sought,
and thus sæking abide:
O neuer suffer me (O Lord)
from thy precepts to slide.

11 Within my heart and secret thoughts,
thy words I haue hid still:
That I might not at any time,
offend thy holy will.
12 We magnifie thy name O Lord,
and praise thée euermore:
Thy statutes of most worthy fame,
O Lord teach me therefore.

13 My lips haue neuer ceast to preach,
and publish day and night,
Thy iudgements all that did proceed
from thy mouth full of might.
14 Thy testimonies and thy waies,
please me no lesse indeed,
Then all the treasures of the earth,
which worldlings make their meed.

15 Of thy precepts I will still muse,
and thereto frame my talke:
As at a marke so will I ayme,
thy waies how I may walke.
16 My onely ioy shall be so first,
and on thy lawes so set:
That nothing can me so far blind,
that I thy words forget.

GIMEL. The third part.

GRant to thy seruant now such grace,
as may my life prolong:
Thy holy word then will I kæpe,
both in my heart and tongue.
18 Mine eies which are dim and shut vp,
so open and make and bright:
That of thy law and marueilous workes,
I may haue the cleare sight.

19 I am a stranger in this earth,
wandring now here now there:
Thy word therefore to me disclose,
my foresteps for to cleare.
20 My soule is rauisht with desire,
and neuer is at rest:
But sækes to know thy iudgements hie
and what may please thée best.

21 The proud men and malicious,
thou hast destroyed each one:
And cursed are such as doe not,
thy hests attend vpon.
22 Lord turne from me rebuke & shame
which wicked men conspire:
For I haue kept thy couenants,
with zeale as hot as fire.

23 The Princes great in counsaile sat,
and did against me speake:
But then thy seruant thought how he,
thy statutes might not breake.
24 For why, thy couenants are my ioy,
and my great hearts solace:
They serue instead of counsellors,
my matters for to passe.

DALETH. The fourth part.

I Am alas as brought to graue,
and almost turnd to dust:
Restore therefore my life againe,
as thy promise is iust.

26 My

26 My waies when I acknowledged,
with mercy thou didst heare:
Heare me eftsoone and me instruct,
thy lawes to loue and feare.

27 Teach me once throughly for to know
thy precepts and thy lore:
Thy workes then will I meditate,
and lay them vp in store.
28 My soule I feele so sore oppressed,
that it melteth with griefe:
According to thy word therefore,
haste Lord to send relefe.

29 From lying and deceitfull lips,
let thy grace me defend:
And that I may learne thee to feare,
thy holy law me send.
30 The way of truth both straight & sure,
I haue chosen and found:
I set thy iudgements me before,
which kepe me safe and sound.

31 Since then O Lord I ford my selfe,
thy couenants to embrace:
Let me therefore haue no rebuke,
nor checke in any case.
32 Then will I run with ioyfull cheare
where thy word doth me call:
When thou hast set my heart at large,
and rid me out of thrall.

HE. The fift part.

INstruct me Lord in the right trade,
of thy statutes diuine:
And it to kepe euen to the end,
my heart will I encline.
34 Grant me the knowledge of thy law,
and I shall it obay:
With heart and mind and all my might,
I will it kepe I say.

35 In the right pathes of thy precepts,
guide me Lord I require:
None other pleasure do I wish,
nor greater thing desire.
36 Incline my heart thy lawes to kepe,
and couenants to embrace:
And from all filthy auarice,
Lord shield me with thy grace.

37 From vaine desires and worldly lusts
turne backe mine eies and sight:
Giue me the spirit of life and power,
to walke thy waies aright.
38 Confirme thy gracious promise Lord,
which thou hast made to me,
Which am thy seruant and do loue,
and feare nothing but thee.

39 Reproach and shame which I do feare,
from me O Lord expell:
For thou dost iudge with equitie,
and therein dost excell.
40 Behold my hearts desire is bent,
thy lawes to kepe for aye:
Lord strengthen me so with thy grace,
that it performe I may.

VAV. The sixt part.

THy mercies great and manifold,
let me obtaine O Lord:
Thy sauing health let me enioy,
according to thy word.
42 So shall I stop the slaunderous mouth,
of lewde men and vniust:
For in thy faithfull promises,
stands my comfort and trust.

43 The word of truth within my mouth
let euer still be prest:
For in thy iudgements wonderfull,
my hope doth stand and rest.
44 And whilest that breath within my
doth naturall life preserue:

8 And wholly will I giue my ſelfe,
to kæpe thy lawes moſt right:
Forſake me not for euer Lord,
but ſhew thy grace and might.

BETH. The ſecond part.

BY what meanes may a yong man beſt
his life learne to amend:
If that he marke and kæpe thy word,
and therin his time ſpend.
10 Unfainedly I haue thæ ſought,
and thus ſæking abide:
O neuer ſuffer me (O Lord)
from thy precepts to ſlide.

11 Within my heart and ſecret thoughts,
thy words I haue hid ſtill:
That I might not at any time,
offend thy holy will.
12 We magnifie thy name O Lord,
and praiſe thæ euermore:
Thy ſtatutes of moſt worthy fame,
O Lord teach me therefore.

13 My lips haue neuer ceaſt to preach,
and publiſh day and night,
Thy iudgements all that did proceed
from thy mouth full of might.
14 Thy teſtimonies and thy waies,
pleaſe me no leſſe indæd,
Then all the treaſures of the earth,
which worldlings make their mæd.

15 Of thy precepts I will ſtill muſe,
and thereto frame my talke:
As at a marke ſo will I ayme,
thy waies how I may walke.
16 My onely ioy ſhallbe ſo firſt,
and on thy lawes ſo ſet:
That nothing can me ſo far blind,
that I thy words forget.

GIMEL. The third part.

GRant to thy ſeruant now ſuch grace,
as may my life prolong:
Thy holy word then will I kæpe,
both in my heart and tongue.
18 Mine eies which are dim and ſhut vp,
ſo open and make and bright:
That of thy law and marueilous workes,
I may haue the cleare ſight.

19 I am a ſtranger in this earth,
wandring now here now there:
Thy word therefore to me diſcloſe,
my ſotteſteps for to cleare.
20 My ſoule is rauiſht with deſire,
and neuer is at reſt:
But ſækes to know thy iudgements hie
and what may pleaſe thæ beſt.

21 The proud men and malicious,
thou haſt deſtroyed each one:
And curſed are ſuch as doe not,
thy heſts attend vpon.
22 Lord turne from me rebuke & ſhame
which wicked men conſpire:
For I haue kept thy couenants,
with zeale as hot as fire.

23 The Princes great in counſaile ſat,
and did againſt me ſpeake:
But then thy ſeruant thought how he,
thy ſtatutes might not breake.
24 For why, thy couenants are my ioy,
and my great hearts ſolace:
They ſerue inſtead of counſellors,
my matters for to paſſe.

DALETH. The fourth part.

I Am alas as brought to graue,
and almoſt turnd to duſt:
Reſtore therefore my life againe,
as thy promiſe is iuſt.

26 My

26 My waies when I acknowledged,
with mercy thou didſt heare:
Heare me eftſoone and me inſtruct,
thy lawes to loue and feare.

27 Teach me once throughly for to know
thy precepts and thy lore:
Thy workes then will I meditate,
and lay them vp in ſtore.
28 My ſoule I fæle ſo ſore oppreſt,
that it melteth with griefe:
According to thy word therefore,
haſt Lord to ſend reliefe.

29 From lying and deceitfull lips,
let thy grace me defend:
And that I may learne thée to feare,
thy holy law me ſend.
30 The way of truth both ſtraight & ſure,
I haue choſen and found:
I ſet thy iudgements me before,
which kæpe me ſafe and ſound.

31 Since then O Lord I fored my ſelfe,
thy couenants to embrace:
Let me therefore haue no rebuke,
nor checke in any caſe.
32 Then will I run with ioyfull cheare
where thy word doth me call:
When thou haſt ſet my heart at large,
and rid me out of thrall.

HE. The fift part.

INſtruct me Lord in the right trade,
of thy ſtatutes diuine:
And it to kæpe euen to the end,
my heart will I encline.
34 Grant me the knowledge of thy law,
and I ſhall it obay:
With heart and mind and all my might,
I will it kæpe I ſay.

35 In the right pathes of thy precepts,
guide me Lord I require:
None other pleaſure do I wiſh,
nor greater thing deſire.
36 Incline my heart thy lawes to kæpe,
and couenants to embrace:
And from all filthy auarice,
Lord ſhield me with thy grace.

37 From vaine deſires and worldly luſts
turne backe mine eies and ſight:
Giue me the ſpirit of life and power,
to walke thy waies aright.
38 Confirme thy gracious promiſe Lord,
which thou haſt made to me,
Which am thy ſeruant and do loue,
and feare nothing but thée.

39 Reproach and ſhame which I do feare,
from me O Lord expell:
For thou doſt iudge with equitie,
and therein doſt excell.
40 Behold my hearts deſire is bent,
thy lawes to kæpe for aye:
Lord ſtrengthen me ſo with thy grace,
that it perfore me I may.

VAV. The ſixt part.

THy mercies great and manifold,
let me obtaine O Lord:
Thy ſauing health let me enioy,
according to thy word.
42 So ſhall I ſtop the ſlaunderous mouth,
of lewde men and vniuſt:
For in thy faithfull promiſes,
ſtands my comfort and truſt.

43 The word of truth within my mouth
let euer ſtill be preſt:
For in thy iudgements wonderfull,
my hope doth ſtand and reſt.
44 And whileſt that breath within my
doth naturall life preſerue: (breaſt

Yea till this word shall be dissolu'd,
thy law will I obserue.

45 So walke will I as set at large,
and made free from all dread:
Because I sought how for to kepe
thy precepts and thy trade.

46 Thy noble acts I will describe,
as things of most great fame:
Euen before Kings I will them blaze,
and shrinke no whit for shame.

47 I will reioyce then to obey
thy worthy hests and will:
Which euermore I haue lou'd best,
and so will loue them still.

48 My hands will I lift to thy lawes,
which I haue dearely sought:
And practise thy commaundements,
in will, in deed, in thought.

ZAIN. The seauenth part.

THy promise which thou madst to me,
thy seruant Lord remember:
For therein haue I put my trust,
and confidence for euer.

50 It is my comfort and my ioy,
when troubles me assaile:
For were my life not by thy word,
my life would soone me faile.

51 The proud and such as God contemne,
still made of me a scorne:
Yet would I not thy law forsake.
as he that were forlorne.

52 But call to mind Lord thy great works
shewed to our fathers old:
Whereby I felt my ioy surmount,
my griefe an hundred fould.

53 But yet alas, for feare I quake,
Seeing how wicked men
Thy law forsake and did procure
thy iudgements who knoweth when.

54 And as for me I framd my song,
thy statutes to exalt:
When I among the strangers dwelt,
and thoughts gan me assault.

55 I thought vpon thy name O Lord,
by night when others slepe:
And for thy lawe I alwaies kept,
and euermore will kepe.

56 This grace I did obtaine, because
thy couenants swet and deare,
I did embrace, and also kepe
with reuerence and with feare.

HETH. The eight part.

O God which art my part and lot,
my comfort and my stay:
I haue decred and promised
thy law to kepe alway.

58 My earnest heart did humbly sue,
in presence of thy face:
As thou therefore hast promised,
Lord grant me of thy grace.

59 My life I haue examined,
and tryed my secret heart:
Which to thy statutes caused me,
my fet straight to conuert.

60 I did not stay, nor linger long,
as they that slothfull are:
But hastily thy lawes to kepe,
I did my selfe prepare.

61 The cruell bands of wicked men,
haue made of me their prey:
Yet would I not thy lawes forget,
nor from thee goe astray.

62 Thy righteous iudgements towards me
so great is and so hie:

That

That euen at midnight will I riſe,
thy name to magnifie.

63 Companion am I to all them
which feare thee in their heart:
And neither will for loue nor dread,
from thy commandements ſtart.

64 Thy mercies Lord moſt plenteouſly,
doe all the world fulfill:
O teach me how I may obey,
thy ſtatutes and thy will.

TETH. The nynth part.

ACcording to thy promiſe Lord,
ſo haſt thou with me dealt:
For of thy grace in ſundry ſorts,
haue I thy ſeruant felt.

66 Teach me to iudge alwaies aright,
and giue me knowledge ſure:
For certainely beléeue I doe,
that thy precepts are pure.

67 Ere thou didſt touch me with thy rod
I erred and went aſtray:
But now I kéepe thy holy word,
and make it all my ſtay.

68 Thou art both good and gracious,
and giueſt moſt liberally,
Thine ordinances how to kéepe,
therefore O Lord teach me.

69 The proud & wicked men haue forg'd
againſt me many a lie:
Yet thy commandements ſtill obſerue,
with all my heart will I.

70 Their hearts are ſwolne with worldly (wealth
as greaſe ſo are they fat:
But in thy law do I delight,
and nothing ſéeke but that.

71 O happy time may I well ſay,
when thou didſt me correct:
For as a guide to learne thy lawes,
thy rod did me correct.

72 So that to me thy word and law,
is dearer manifold:
Then thouſands great of ſiluer and Gold,
or ought that can be told.

IOD. The tenth part.

SEing thy hands haue made me Lord,
to be thy creature:
Grant knowledge likewiſe how to learne
to put thy lawes in vre.

74 So they that feare thee ſhall reioyce,
when euer they me ſée:
Becauſe I haue learnd by thy word,
to put my truſt in thee.

75 When with thy rod ỹ world is plagu'd
I know the cauſe is iuſt:
So when thou doſt correct me Lord,
the cauſe iuſt néeds be muſt.

76 Now of thy goodneſſe I thee pray,
ſome comfort to me ſend:
As thou to me thy ſeruant haſt,
ſo from all ill mée ſhend.

77 Thy tender mercy poure on me,
and I ſhall ſurely liue:
For ioy and conſolation both,
thy lawes to me doe giue.

78 Confound the proud whoſe falſe pretéce
is me for to deſtroy:
But as for me thy heſtes to know,
I will my ſoule imploy.

79 Who ſo with reuerence doe thee feare,
to me let them retire:
And ſuch as do thy couenants know,
and them alone deſire.

80 My heart without all wauering,
let on thy lawes be bent:
That no confuſion come to me,
whereby I ſhould be ſhent.

CHAP. The xi. part.

MY ſoule doth faint and ceaſeth not,
thy ſauing health to craue:
And for thy words ſake ſtill I truſt,
my hearts deſire to haue

82 Mine eies doe faile with loking for
thy word, and thus I ſay:
O when wilt thou me comfort Lord,
why doſt thou thus delay?

83 As a skin bottle in the ſmoake,
ſo am I parcht and drie:
Yet will I not out of my heart,
let thy commandements ſlide.

84 Alas, how long yet ſhall I liue,
before I ſée the howre:
That on my foes which me torment,
thy vengeance thou wilt poure?

85 Preſumptuous men haue digged pits,
thinking to make me ſure:
Thus contrary againſt thy law,
my hurt they doe procure.

86 But thy commandements are al true,
and cauſles they me grieue:
To thée therefore I doe complaine,
that thou mightſt me relieue.

87 Almoſt they had me cleane deſtroyd,
and brought me quite to ground:
Yet by thy ſtatutes I abode,
and therein ſuccour found.

88 Reſtore me Lord againe to life,
for thy mercies excell:
And ſo ſhall I thy couenants kéepe,
till death my life expell.

LAMED. The xij. part.

IN heauen Lord where thou doſt dwell,
thy word is ſtabliſht ſure:
And ſhall for all eternitie,
faſt grauen there endure.

90 From age to age thy truth abides,
as doth the earth witneſſe:
Whoſe ground-worke thou haſt laid ſo ſure
as no tongue can expreſſe.

91 Euen to this day we may well ſee,
how all things perſeuere:
According to thine ordinance,
for all things thée reuere.

92 Had it not bén that in thy law,
my ſoule had comfort ſought:
Long time ere now in my diſtreſſe,
I had bén brought to nought.

93 Therefore will I thy precepts aye,
in memorie kéepe faſt:
By them thou haſt my life reſtord,
when I was at laſt caſt.

94 No wight to me can title make,
for I am onely thine:
Saue me therefore, for to thy lawes
mine eares and heart encline.

95 The wicked men do ſéeke my bane,
and thereto lie in waite:
But I the while conſidered,
thy noble acts and great.

96 I ſée nothing in this wide world,
at length which hath not end:
But thy commandements and thy word,
beyond all end extend.

MEM. The xiij. part.

WHat great deſire and feruent loue
doe I beare to thy law?
All the day long my whole deuice,
is onely on thy ſaw.

98 Thy word hath taught me far to paſſe,
my foes in policie:
For ſtill I kéepe it as a thing,
of moſt excellencie.

99 My teachers which did me inſtruct,
in knowledge I excell:

Becauſe

Because I do thy couenants kéepe,
and them to others tell.
100 In wisedome I doe passe also,
the ancient men indéede:
And all because to kéepe thy lawes,
I held it aye best réede.

101 My féete I haue refrained eke,
from euery euill way:
Because that I continually,
thy word might kéepe I say.
102 I haue not swerued from thy iudge-
nor yet shrunke any dell: (ments,
For why, thou hast me taught thereby,
to liue godly and well.

103 O Lord how swéet vnto my tast,
find I thy word alway?
Doubtlesse no hony in my mouth,
féele ought so sweet I may.
104 Thy lawes haue me such wisedome
that vtterly I hate (learned,
All wicked and vngodly waies,
in euery kind or rate.

NVN. The xiiij. part.

EVen as a lanterne to my feete,
so doth thy word shine bright:
And to my pathes where euer I goe,
it is a flaming light.
106 I haue both sworne & will performe
most certainely doubtlesse,
That I will keepe iudgements iust,
and them in life expresse.

107 Affliction hath me sore oppressed,
and brought me to deaths doze:
O Lord as thou hast promised,
so me to life restore.
108 The offerings which with heart and
most frankly I thée giue: (voice
Accept, and teach me how I may,
after thy iudgements liue.

109 My soule is aye so in my hand,
that dangers me assaile:
Yet doe I not thy law forget,
nor it to keepe will faile.
110 Although the wicked laid their nets,
to catch me at a bay:
Yet did I not from thy precepts,
once swerue or goe astray.

111 Thy law I haue so claimd alway,
as mine owne heritage:
And why, for therein I delight,
and set my whole courage.
112 For enermore I haue been bent,
thy statutes to fulfill:
Euen so likewise vnto the end,
I will continue still.

LAMECH. The xv. part.

THe craftie thoughts and double harts,
I do allwaies detest:
But as for thy law and precepts,
I lou'd them euer best.
114 Thou art my hid and secret place,
my shield of strong defence:
Therefore haue I thy promises,
lok'd for with patience.

115 Goe to therefore ye wicked men,
depart from me anone:
For the commandements will I kéepe,
of God my Lord alone.
116 As thou hast promised to performe,
that death me not assaile:
Nor let my hope abuse me so,
that through distresse I quaile.

117 Vphold me and I shall be safe,
for ought they doe or say:
And in thy statutes pleasure take,
will I both night and day.
118 Thou hast trod such vnder thy féete,
as doe thy statutes breake:

For nought anailes their subtiltie,
their counsell is but weake.

119 Like drosse thou castes the wicked
where euer they goe or dwell: (out
Therefore can I as thy statutes,
loue nothing halfe so well.

120 My flesh alas is taken with feare,
as though it were benumbd:
For when I see thy iudgements, straight
I am as one astonde.

AIN. The xvj part.

I Doe the thing that lawfull is,
and giue to all men right:
Resigne me not to them that would,
oppresse me with their might.

122 But for thy seruant suerty be,
in that thing that is good:
That proud men giue me not the foile,
which rage as they were wood.

123 Mine eies with waiting are now blind
thy health so much I craue:
And eke thy righteous promise Lord,
whereby thou wilt me saue.

124 Intreat thy seruant louingly,
and fauour to him shew:
Thy statutes of most excellencie,
teach me also to know.

125 Thy humble seruant Lord am I,
graunt me to vnderstand:
How by thy statutes I may know,
best what to take in hand.

126 It is now time Lord to begin,
for truth is quite decaid:
Thy law likewise they haue transgrest,
and none against them said.

127 This is the cause wherefore I loue
thy laws better then gold:
Or Jewels fine which are esteemd,
most costly to be sold.

128 I thought thy precepts all most iust,
and so them laid in store:
All craftie and malicious waies,
I doe abhore therefore.

PE. The xvij part.

THy couenants are most wonderfull,
and full of things profound:
My soule therefore doth kepe them sure,
when they are tride and found.

130 When men first enter into thy word
they find a light most cleare:
And very ideots vnderstand,
when they it read or heare.

131 For ioy I haue both gap'd & breathd
to know thy commandement:
That I might guide my life thereby,
I sought what thing it meant.

132 With mercy and compassion Lord,
behold me from aboue:
As thou wast wont to behold such
as thy name feare and loue.

133 Direct my footsteps by thy word,
that I thy will may know:
And neuer let iniquity,
thy seruant ouerthrow.

134 From slaunderous tongus and deadly
preserue and kepe me sure: (harmes
Thy precepts then will I obserue,
and put them eke in vre.

135 Thy countenance which doth sur-
the Sun in his bright hew: (mount
Let shine on me and by thy law,
teach me what to eschew.

136 Out of mine eies great flouds gush
of dreary teares and fell: (out,
When I behold how wicked men,
thy lawes kepe neuer a dell.

ZADE.

ZADE. The xviij. parr.

IN euery point Lord thou art iust,
the wicked though they grutch:
And when thou dost sentence pronounce,
thou art a righteous iudge.

138 To render right and clæ from guile,
are two chiefe points on hie:
And such as thou hast in thy law,
commanded vs straightly.

139 With zeale & wrath I am consumde
and euen pined away:
To sée my foes thy word forget,
for ought that I do may.

140 So pure and perfect is thy word,
as any heart can dæme:
And I thy seruant nothing more,
doe loue or yet eſtæme.

141 And though I be nothing set by,
as one of base degrée:
Yet do not I thy hests forget,
nor shrinke away from thée.

142 Thy righteousnes Lord is most iust,
for euer to endure:
Also thy law is truth it selfe,
most constant and most sure.

143 Trouble & griefe haue seazd on me,
and brought me wondrous low:
Yet doe I still of thy precepts,
delight to heare and know.

144 The righteousnes of thy iudgements
doth last for euermore:
Then teach them me, for euen in them,
my life lyeth vp in store.

KOPH. The xix. part.

WIth feruent heart I cald and cride
now answere me (O Lord)
That thy commandements to obserbe,
I may fully accord.

146 To thée (my God) I make my suit,
with most humble request:
Saue me therefore, and I will kéepe
thy precepts and thy hest.

147 To thée I cryd euen in the morne,
before the day wart light:
Because that I haue in thy word,
my confidence whole plight.

148 Mine eies preuent the watch by night
and ere they call I wake:
That by deuising of thy word,
I might some comfort take.

149 Incline thine eares to heare my voice,
and pittie on me take:
As thou wast wont to iudge me Lord,
least life should me forsake.

150 My foes draw neere, and do procure
my death maliciously:
Which from thy law are farre gon backe,
and straid from it lewdly.

151 Therefore O Lord approach thou
for need doth so require: (neare
And all thy precepts true they are,
then helpe I thée desire.

152 By thy commandements I haue
not now, but long ago: (learnd
That they remaine for euermore,
thou hast them grounded so.

RESH. The xx. part.

MY trouble and affliction,
consider and behold:
Deliuer me, for of thy law,
I euer take fast hold.

154 Defend my god and righteous cause,
with spéed me succour send:
From death as thou hast promised,
Lord kéepe me and defend.

155 As for the wicked far they are,
from hauing health and grace:

Where

Whereby they might thy statutes know,
they enter not the trace.
156 Great are thy mercies Lord I grant
what tongue can them attaine?
And as thou hast me iudg'd ere now,
so let me life obtaine.

157 Though many men did trouble me,
and persecute me sore:
Yet from thy lawes I neuer shrunke,
nor went awry therefore.
158 And truth it is for griefe I die,
when I those traitors see:
Because they kepe no whit thy word,
nor yet seeke to know thee.

159 Behold for I doe loue thy lawes,
with heart most glad and faine:
As thou art good and gracious Lord,
restore my life againe.
160 What thy word doth decree, must be
and so it hath been ever:
Thy righteous iudgements are also
most true, and decay neuer.

SCHIN. The xxi. part.

PRinces haue sought by cruelty,
causelesse to make me crouch:
But all in vaine, for of thy word,
the feare did my heart touch.
162 And certainely euen of thy word,
I was more merry and glad:
Then he that of rich spoiles and prey,
great store and plenty had.

163 As for all lies and falsities,
I hate most and detest:
For why, thy holy law do I,
aboue all things loue best.
164 Seauen times a day I praise the Lord
singing with heart and voice:
Thy righteous acts and wonderfull,
to cause me to reioyce.

165 Great rest & peace shall all such haue
as do thy statutes loue:
No danger shall their quiet state,
impayre or once remoue.
166 My onely health and comfort Lord,
I looke for at thy hand:
And therefore I haue done those things,
as thou didst me command.

167 Thy lawes haue bene mine exercise
which my soule most desired:
So much to them my loue was bent,
that nought else I required.
168 Thy statutes and commandements,
I kept (thou knowest) aright:
For all the things that I haue done,
are present in thy sight.

TAV. The xxij. part.

O Lord let my complaint and cry,
before thy face appeare:
And as thou hast me promise made,
so teach me thee to feare.
170 Mine humble supplication,
toward thee let find accesse:
And grant me Lord deliuerance,
for so is thy promise.

171 Then shall my lips thy praises speak
after most ample sort:
When thou thy statutes hast me taught,
wherein stands my comfort.
172 My tong shall sing & preach thy word,
and on this wise say shall:
Gods famous acts and noble lawes,
are iust and perfect all.

173 Stretch out thy hand I thee beseech,
and speedily me saue:
For thy commandements to obserue,
chosen O Lord I haue.
174 Of thee alone Lord I crane health,
for other know I none:

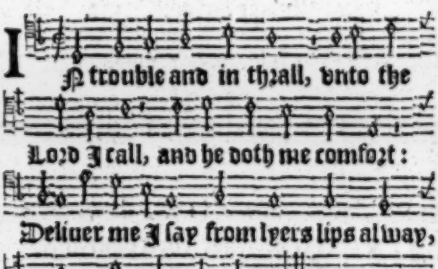
And

And in thy law and nothing else,
I doe delight alone.

175 Grant me therefore long daies to line
thy name to magnifie:
And of thy iudgements mercifull,
let me thy fauour try.
176 For I was lost and went astray,
much like a wandring sheepe:
O seeke me, for I haue not faild
thy commandements to keepe.

Ad Dominum. Psal. Cxx. T. S.

Dauid banished among the barbarous Arabians, through false reports of enuious flatterers, lamenteth his long abode among such infidels giuen to all kind of wickednesse and contention.



4 What vantage or what thing,
Getst thou thus for to sting,
thou false and flattering lier?
5 Thy tongue doth hurt I weene,
No lesse then arrowes keene,
of hot consuming fire.
6 Alas too long I tracke,
Within these tents so blacke,
which Kedars are by name:
By whom the flocke elect,
And all of Isaacks sect,
are put to open shame.
7 With them that peace did hate,
I came a peace to make,
and set a quiet life:
8 But when my tale was told,
Causelesse I was controld,
by them that would haue strife.

Leuani oculos. Psal Cxxi. W. W.

The Prophet sheweth by his owne example, that the faithfull ought to looke for their succour of God alone, who will gouerne and giue good successe to all their godly enterprises.

I Lift mine eies to Sion hill,
From whence I do attend,
That succour God me send:
2 The mighty God me succour will,
Which heauen and earth framed,
And all things therein named.

3 Thy foot from slip he will preserue,
And will thee safely keepe,
For he will neuer sleepe.
4 Loe he that doth Israel conserue,
No sleepe at all can him catch,
But his eies doe euer watch.

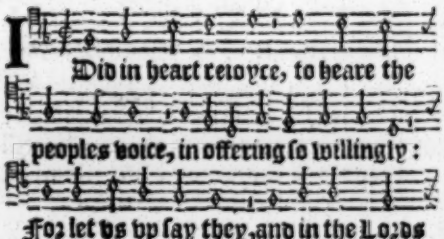
5 The Lord is thy warrant alway,
The Lord eke doth thee couer,
As at thy right hand euer.
6 The Sun shall not thee parch by day,
Nor the Mone halfe so bright,
Shall with cold hurt thee by night.

7 The Lord will keepe thee from distresse,
And will thy life sure saue,
And thou also shalt haue,
In all thy businesse good successe.
8 Where euer thou goe in or out,
God will thy things bring about.

Lætatus

Lætatus ſum. Pſal. Cxxij. W.W.

Dauid recoyceth that God accompliſheth his promiſe, and placed his Arke in Sion, giuing thanks, and praying for the proſperitie of the Church.



4 The Tribes with one accord,
the tribes of God the Lord,
Are thither bent their way to take:
So God before did tell,
That there his Iſraell,
Their prayers ſhould together make.

5 For there are thrones erect,
And that for this reſpect,
To ſet forth iuſtice orderly:
Which thrones right to maintaine,
To Dauids houſe pertaine,
His folke to iudge accordingly.

6 To pray let vs not ceaſe,
For Jeruſalems peace:
Thy friends God proſper mightely,
7 Peace be thy wals about:
And proſper thee throughout,
Thy places eke continually.

8 I wiſh thy proſperous ſtate,
For my poore brethrens ſake:
That comfort haue by meanes of thee.
9 Gods houſe doth me allure,
Thy wealth for to procure,
So much alwaies as lyeth in me.

Ad te leuaui. Pſal. Cxxiij. T. S.

A prayer of the faithful, which are afflicted by the wicked worldlings, and contemners of God.

Sing this as the 119. *Pſalme.*

O Lord that heauen doſt poſſeſſe,
I lift mine eies to thee:
Euen as the ſeruant lifteth his,
his maiſters hands to ſee.
2 As handmaids watch their miſtris hãds,
ſome grace for to atchieue:
So we behold the Lord our God,
till he doth vs forgiue.

3 Lord grant vs thy compaſſion,
and mercy in thy ſight:
For we are fild, and ouercome
with hatred and deſpight.
4 Our minds be ſtuft with great rebuke,
the rich and worldly wiſe:

Doe make of vs their mocking ſtocke,
the proud doe vs deſpiſe.

Niſi quia Dom. Pſal. Cxxiij. W. W.

The faithfull deliuered out of great danger, acknowledge not to haue eſcaped by their owne power, but through the fauour of God.



NOw Iſraell may ſay, & that truly,
if that the Lord had not our cauſe
maintain'd, If that the Lord had not our
right ſuſtained, when all the world,
againſt vs furiouſly, made their vp-
roares, and ſaid, we ſhould all die.

3 Now long agoe,
they had deuourd vs all,
And ſwallowed quicke,
for ought that we could deeme:
Such was their rage,
as we might well eſteeme.
4 And as the flouds,
with mighty force doe fall:
So had they now
our liues euen brought to thrall.
5 The raging ſtreames,
moſt proud in roaring noiſe,
Had long agoe
ouerwhelmed vs in the deepe:
6 But loued be God,
which doth vs ſafely keepe
From bloody teeth,
and their moſt cruell voice,
Which as a prey,
to eat vs would reioyce.

7 Euen as a bird,
out of the fowlers gin,
Eſcapeth away,
right ſo it fareth with vs:
Broke are their nets,
and we are eſcaped thus.
8 God that made heauen
and earth, is our helpe then:
His name hath ſaued,
vs from theſe wicked men.

Qui confidunt. Pſal. Cxxv. W. W.

Hee deſcribeth the aſſurance of the faithfull in their afflictions, and deſireth their wealth, and the deſtruction of the wicked.

Sing this as the 76. Pſalme.

SUch as in God the Lord doe truſt,
As mount Sion ſhall firmely ſtand:
And be remoued at no hand.
The Lord will count them firme and iuſt,
So that they ſhall be ſure,
For euer to endure.

2 As mighty mountaines huge & great,
Ieruſalem about doe cloſe:
So will the Lord be vnto thoſe,
Who on his godly will doe wait.
Such are to him ſo deare,
They neuer nede to feare.

For

3 For though the righteous try doth he,
By making wicked men his rod,
Leaſt they through griefe forſake their god
It ſhall not as their lot ſtill be.
4 Giue Lord to thoſe thy light,
Whoſe hearts are true and right.

5 But as for ſuch as turnde aſide,
By croked waies which they out ſought,
The Lord will ſurely bring to nought:
Which workes moſt vile they ſhall abide.
But peace with Iſraell,
For euermore ſhall dwell.

Another of the ſame by R. W.
Sing this as the Ten Commandements.

THoſe that do put their confidence,
Upon the Lord our God onely:
And flee to him for their defence,
In all their need and miſerie.
Their faith is ſure, firme to endure,
Grounded on Chriſt the corner ſtone,
Moued with none ill: but ſtandeth ſtill,
Stedfaſt like to the Mount Sion.

And as about Jeruſalem,
The mighty hils doe it compaſſe,
So that no enemies come to them,
To hurt that towne in any caſe:
So God indeed in every need,
His faithfull people doth defend,
Standing them by aſſuredly,
From this time forth world without end

Right wiſe and good is our Lord God,
And will not ſuffer certainely,
The ſinners and vngodlies rod,
To tarry vpon his family.
Leaſt they alſo from God ſhould goe,
Falling to ſinne and wickedneſſe:
O Lord defend world without end,
Thy chriſtian flock through thy goodneſſe.

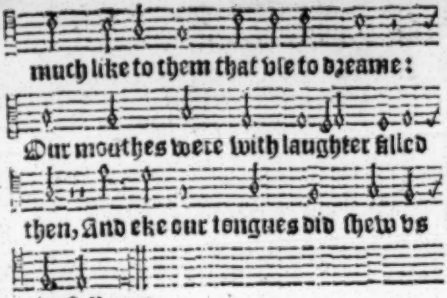
O Lord doe good to Chriſtians all
That ſtedfaſt in his word abide:
Such as willingly from God doe fall,
And to falſe doctrine daily ſlide:
Such will the Lord ſcatter abroad,
With hipocrites thrown downe to hell,
God will them ſend paines without end,
But Lord graunt peace to Iſraell.

Glory to God the Father of might,
And to his Sonne our Sauiour,
And to the holy Ghoſt, whoſe light
Shine in our hearts and vs ſuccour.
That the right way from day to day,
We may walke and him glorifie:
With hearts deſire all that be here,
Worſhip the Lord and ſay, Amen.

In conuertendo. Pſal. Cxxvi. W. W.

This Pſalme was made after the returne of the people from Babylon, and ſheweth that the meanes of their deliuerance was wonderful after the ſeuenty yeares of captiuity, foreſpoken of by *Ie.* 25. 11 and 29. 10.





much like to them that vse to dreame:
Our mouthes were with laughter filled
then, And eke our tongues did shew vs
ioyfull men.

2 The heathen folke
were forced then this to confesse,
How that the Lord
for them also great things had done:
3 But much more we,
and therefore can confesse no lesse:
Wherefore to ioy
we haue good cause as we begun.
4 O Lord goe forth,
thou canst our bondage end:
As to desarts
the flowing riuers send.

5 Full true it is,
that they that sow in teares indeed,
A time will come
when they shall reape in mirth & ioy
6 They went and wept
in bearing of their precious seede,
For that their foes
full oftentimes did them annoy.
7 But their returne
with ioy they shall sure see:
Their sheaues home bring
and not vnpayred be.

riches, preserueth Townes, and Countries, granteth nourishment, and children.

EXcept the Lord the house doth make,
And thereunto did set his hand:
What men doe build it cannot stand,
Likewise in vaine men vnder-take
Cities and holds to watch and ward,
Except the Lord be their safegard.

2 Though ye rise early in the morne,
And so at night go late to bed,
Feeding full hardly with browne bread,
Yet were your labour lost and worne:
But they whom God doth loue and keepe,
Receiue all things with quiet sleepe.

3 Therefore marke well when euer you see
That men haue heyres to enioy their land
It is the gift of Gods owne hand:
For God himselfe doth multiply,
Of his great liberality,
The blessing of posteritie.

4 And when the children come to age,
They grow in strength and actiuenes,
In person and in comlinesse:
So that a shaft shot with courage
Of one that hath a most strong arme,
Flyeth not so swift, nor doth like harme.

5 O well is he that hath his quiuer
Furnished with such artillerie:
For when in perill he shall be,
Such one shall neuer shake nor shiuer:
When that he pleadeth before the iudge,
Against his foes that beare him grudge.

* *Nisi Dominus. Psal. Cxxvij. W. W.*

Beati omnes. Psal. Cxxviij. T. S.

It is not mans wit, power, or labour, but the free goodnesse of God that giueth

Herein is described the prosperous estate of persons married in the feare of God and

and the promiſes of Gods bleſſinges to all them that liue in this honorable eſtate according to Gods commandements.

Sing this as the 137. *Pſalme.*

BLeſſed art thou that feareſt God,
and walkeſt in his way:
2 For of thy labour thou ſhalt eate,
happy art thou I ſay:
3 Like fruitfull vines on thy houſe ſide,
ſo doth thy wife ſpring out:
Thy children ſtand like Olive Plants,
thy table round about.

4 Thus art thou bleſt that feareſt God,
and he ſhall let thee ſee
The promiſed Ieruſalem,
and his felicity.
5 Thou ſhalt thy childrens children ſee,
to thy great ioyes increaſe:
And likewiſe grace on Iſraell,
proſperity and peace.

Sæpe expugnauerunt. Pſal. Cxxix.

Hee admoniſheth the Church to reioyce through affliction in all ages, for God will deliuer, and ſuddenly deſtroy the enemies thereof.

Sing this as the 137. *Pſalme.*

OFt they now Iſraell may ſay,
me from my youth aſſaild:
2 Oft they aſſaild me from my youth,
yet neuer they preuaild.
3 Upon my backe the plowers plowed,
and furrowes long did caſt:
4 The righteous Lord hath cut the cords
of wicked foes at laſt.
5 They that hate me ſhalbe aſhamd,
and turned backe alſo:
6 And made as graſſe vpon the houſe
which withereth ere it grow.
7 Whereof the mower cannot find
enough to fill his hand:
Nor he can fill his lap that goeth,
to gleane vpon the land,

8 Nor paſſers by, pray God on them
to let his bleſſing fall:
Nor ſay, we bleſſe you in the name
of God the Lord at all.

De profundis. Pſal. Cxxx. W. W.

An effectuall prayer to obtaine mercy & forgiuenes of his ſinnes, and at length deliuerance from all euils.



3 O Lord our God, if thou weigh
our ſinnes, and them peruſe:
Who ſhall then eſcape and ſay,
I can my ſelfe excuſe?
4 But Lord thou art mercifull,
and turnſt to vs thy grace:
That we with hearts moſt carefull,
ſhould feare before thy face.

5 In God I put my whole truſt,
my ſoule waites on his will:
For his promiſe is moſt iuſt,
and I hope therein ſtill.
6 My ſoule to God hath regard,
wiſhing for him alway:
More then they that watch and ward,
to ſee the dawning day.

7 Let Iſraell then boldly,
in the Lord put his truſt:
He is that God of mercy,
that his deliuer muſt.
8 For he it is that muſt ſaue
Iſraell from his ſin:
And all ſuch as ſurely haue
their confidence in him.

Domine non eſt. Pſal. Cxxxi. N.
David charged with ambition, proteſteth his humilitie before God.

Sing this as the Lamentation.

O Lord I am not puft in mind,
I haue no ſcornefull eie:
I doe not exerciſe my ſelfe,
in things that be too hie.
2 But as the child that weaned is,
euen from his mothers breſt:
So haue I Lord behaued my ſelfe,
in ſilence and in reſt.

3 O Iſraell truſt in the Lord,
let him be all thy ſtay:
From this time forth for euermore,
from age to age I ſay.

Memento Dom. Pſal. Cxxxij. N.

The faithfull grounded on Gods promiſe made vnto *Dauid*, deſireth that hee would eſtabliſh the ſame, both as touching his poſteritie, and the building of the Temple, to pray therein as it was foreſpoken.

Sing this as the 78. Pſalme.

REmember Dauids troubles Lord,
how to the Lord he ſwore:
And vowd a vow to Jacobs God,
to keepe for euermore.
I will not come within my houſe,
nor climbe vp to my bed:
Nor let my Temples take their reſt,
nor the eyes in my head.

Till I haue found out for the Lord,
a place to reſt thereon:
An houſe for Jacobs God, to be
an habitation.
We heard of it at Ephrata,
there did we heare this ſound:
And in the fields and forreſts there,
theſe voices firſt were found.

We will allay and goe in now,
his tabernacle there:
Before his footſtole to fall downe,
vpon our knees in feare.
Ariſe O Lord ariſe I ſay,
into thy reſting place:
Both thou and the arke of thy ſtrength,
the preſence of thy grace.

Let all thy prieſts be cloathed Lord,
with truth and righteouſneſſe:
Let all thy Saints and holy men
ſing all with ioyfullneſſe.

And for thy ſeruant Dauids ſake,
refuſe me not I ſay:
The face of thine annointed Lord,
nor turne thy face away.

The ſecond part.

The Lord to Dauid ſwore in truth,
and will not ſhrinke from it:
Saying, the fruit of thy body
vpon thy ſeat ſhall ſit.
And if thy ſonnes my couenant keepe,
that I ſhall learne each one:
Then ſhall thy ſonnes for euer ſit,
vpon thy Princely throne.

The Lord himſelfe hath choſe Sion,
and loues therein to dwell:
Saying, this is my reſting place,
I loue and like it well.
And I will bleſſe with great increaſe,
her victuals euery where:
And I will ſatisfie with bread,
the needy that be there.

Yea I will decke and cloth her prieſts
with my ſaluation:
And all her Saints ſhall ſing for ioy
of my protection.
There will I ſurely make the horne
of Dauid for to bud:
For I haue there ordain'd for mine,
a Lanthorne bright and good.

And for mine enemies I will cloth
with ſhame for euermore:
But I will cauſe his crowne to ſhine,
more freſh then heretofore.

Ecce quàm bonum. Pſal. Cxxxiij. W. W.

The commendation of godly & brotherly amitie, compared to the moſt precious oyle mentioned in *Exod.* 30.

Sing this as the 137. *Pſalme.*

O How happy a thing it is,
and ioyfull for to ſee:
Brethren together faſt to hold
the band of amitie!
2 It cals to mind the ſweet perfume,
and that coſtly oyntment:
Which on the ſacrificers head,
by Gods precepts was ſpent.

3 It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did runne downe,
his rich attire about.
4 And as the lower ground doth drinke,
the dew of Hermon hill:
And Sion with his ſiluer drops,
the fields with fruit doth fill:

5 Euen ſo the Lord doth poure on them,
his bleſſings manifold:
Whoſe harts and minds without all guile
this knot doe keepe and hold.

Ecce nunc. Pſal. Cxxxiiij. W. K.

He exhorteth the Leuites that watch in the Temple, to prayſe the Lord.

Sing this as the 135. *Pſalme.*

BEhold and haue regard,
ye ſeruants of the Lord:
Which in his houſe by night do watch,
prayſe him with one accord.
2 Lift vp your hands on hie,
vnto his holy place:
And giue the Lord his prayſes due,
his benefits embrace.

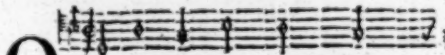
3 For why, the Lord who did,
both earth and heauen frame:

Doth

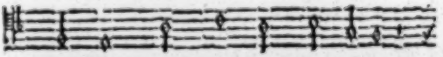
Doth Sion bleſſe, and will conſerue
for euermore the ſame.

Laudate nomen. Psal. Cxxxv. N.

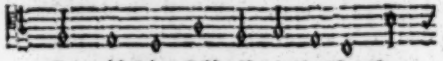
He exhorteth all the faithfull to prayſe God for his marueilous workes & graces wherein he hath declared his Maieſty, to the confuſion of all Idolatrie.



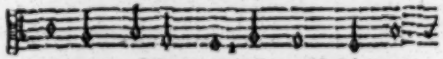
O Prayſe the Lord, prayſe him,



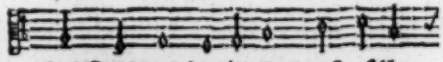
prayſe him, prayſe him with one accord:



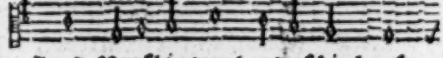
O prayſe him ſtill all yée that be the



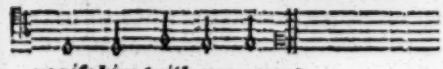
ſeruants of the Lord: O prayſe him yée



that ſtand and bee in the houſe of the



Lord, yeek his court and of his houſe



prayſe him with one accord.

3 Prayſe yée the Lord for hée is good,
ſing prayſes to his name:
It is a comely and good thing,
alwaies to do the ſame.
4 For why, the Lord hath choſe Jacob,
his very owne peculiar:
So hath hée choſen Iſraell,
his treaſure for to be.
5 For this I know and am right ſure,
the Lord is very great:
Hée is indéede aboue all Gods,
moſt eaſie to entreat.
6 For whatſoeuer pleaſed him,
all that full well hée wrought:
In heauen and earth, and in the ſea,
which he had framd of nought.
7 Hée lifts vp clouds euen from the earth,
he makes lightnings and raine:
Hée bringeth forth the windes alſo,
hée made nothing in vaine.
8 Hée ſmot the firſt borne of each thing,
in Egypt that tooke reſt:
Hée ſpared there no liuing thing,
the man, nor yet the beaſt.
9 Hée hath in thée ſhewd wonders great
O Egypt void of vaunts:
On Pharaoh thy curſed King,
and his ſeuere ſeruants.
10 Hée ſmote then many nations,
and did great acts and things:
Hée ſlew the great and mightieſt,
and chiefeſt of their Kings.
11 Sehon King of the Amorites,
and Og King of Baſan:
Hée ſlew alſo the Kingdomes all,
that were of Canaan.
12 And gaue their land to Iſraell,
an heritage wée ſée:
Euen Iſraell his owne people,
an heritage to be.

The ſecond part.

13 Thy name O Lord ſhall ſtill endure,
and thy memoriall:
Throughout all generations,
that are or euer ſhall.
14 The Lord will ſurely now auenge,
his people all indéede:
And to his ſeruants he will ſhew,
fauour in time of néede.

15 The Idols of the Heathen are made,
in all the coaſts and lands:
Of ſiluer and of gold be they,
the worke euen of mens hands.
16 They haue their mouthes and cannot
and eies and haue no ſight: (ſpeake
17 They haue eke eares, & heare nothing
their mouthes be breathleſſe quite.

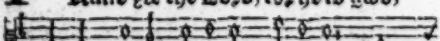
18 Wherefore all they are like to them,
that doe ſo ſet them forth:
And likewiſe they that truſt in them,
or thinke they be ought worth.
19 O all ye house of Iſraell,
ſee that ye praiſe the Lord:
And ye that be of Aarons houſe,
praiſe him with one accord.
20 And ye that be of Leuies houſe,
praiſe ye likewiſe the Lord:
And all that ſtand in awe of him,
praiſe him with one accord.
21 And out of Sion ſound his praiſe,
the great praiſe of the Lord:
Which dwelleth in Ieruſalem,
praiſe him with one accord.

Confitemini. Pſal Cxxxvi. N.

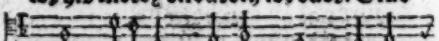
A moſt earneſt exhortation to giue thãks vnto God for the Creation and gouernance of all thinges.



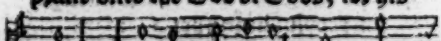
PRaiſe ye the Lord, for he is good,



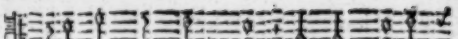
for his mercy endureth for euer. Giue



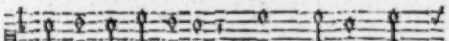
praiſe vnto the God of Gods, for his



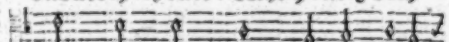
mercy endureth for euer. Giue praiſe



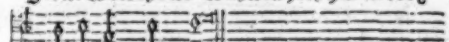
vnto the Lord of Lords, for his mercy



endureth for euer: Which onely doth



great wondrous workes, for his mercy



endureth for euer.

5 Which by his wiſedom made the heauen
for his mercy endureth for euer:
6 Which on the waters ſtretcht the earth
for his mercy endureth for euer.
7 Which made great lights to ſhine abrod
for his mercy endureth for euer:
8 As Sunne to rule the lightſome day,
for his mercy endureth for euer.

9 The Mone and ſtars to guide the night
for his mercy endureth for euer: (borne
10 Which ſmot Egipt with their firſt
for his mercy endureth for euer.
11 And Iſraell brought out from them,
for his mercy endureth for euer.
12 With mighty hand and ſtretched arme
for his mercy endureth for euer.

13 Which cut the red ſea in two parts,
for his mercy endureth for euer.
14 And Iſraell made paſſe there through
for his mercy endureth for euer.
15 And drowned Pharaoh and his hoſt,
for his mercy endureth for euer:
16 Through wilderneſſe his people led,
for his mercy endureth for euer.

17 Ye which did ſmite great noble Kings,
for his mercy endureth for euer.

18 And

18 And which hath ſlaine the mighty kings
for his mercy endureth, &c.
19 As Sehon King of the Amorites,
for his mercy endureth, &c.
20 And Og the King of Baſan land,
for his mercy endureth, &c.

21 And gaue their land for heritage,
for his mercy endureth, &c.
22 Euen to his ſeruant Iſrael,
for his mercy endureth, &c.
23 Remembring vs in baſe eſtate,
for his mercy endureth, &c.
24 And from oppreſſors reſcude vs,
for his mercy endureth, &c.

25 Which giueth foode vnto all fleſh,
for his mercie enduceth, &c.
26 Praiſe ye the Lord of heauen aboue,
for his mercy endureth, &c.
27 Giue thanks vnto the Lord of Lords,
for his mercy endureth, &c.

Another of the ſame by, T. C.

Sing this as the 32. Pſalme.

O Laud the Lord benigne,
Whoſe mercies laſt for aye:
Great thanks and praiſes ſing,
2 To God of Gods I ſay.
For certainely,
His mercy dure,
Both firme and ſure,
Eternally.

3 The Lord of Lords praiſe yée,
Whoſe mercies aye doth dure:
4 Great wonders onely he,
Doth worke by his great power.
For certainely,
His mercies dure,
Both firme and ſure,
Eternally.

5 Which God omnipotent,
By his great wiſedome his:
The heauenly firmament,
Did frame as we doe ſée.
For certainely, &c.

6 Yea he the heauie charge,
Of all the earth did ſtretch:
And on the waters large,
The ſame he did outreach.
For certainely, &c.

7 Great lights he made to vs,
For why, his loue is aye:
8 Such as the Sunne we ſée.
To rule the lightſome day.
For certainely, &c.

9 And eke the Moone ſo cleare,
Which ſhineth in our ſight:
And ſtarres that doe appeare,
To guide the darkeſome night.
For certainely, &c.

10 With grieuous plagues and ſore,
All Egypt ſmote he then:
The firſt borne, leſſe and more
He ſlew of Beaſts and Men.
For certainely, &c.

11 And from amidſt their land,
His Iſraell forth brought:
12 Which he with mighty hand.
And ſtretched arme hath wrought.
For certainely,
13 The ſea he cut in two,
Which ſtood vp like a wall:
14 And made through it to goe
His choſen children all.
For certainely.

15 But there he whelmed then,
The proud King Pharaoh,
With his huge hoſte of men,
And chariots eke alſo.
For certainely, &c.

16 Who led through wilderneſſe,
His people ſafe and ſound:
And for his loue endleſſe,
17 Great Kings he brought to ground,
For certainely, &c.

18 He ſlew with puiſſant hand,
Kings mighty and of fame,
19 As of the Amorites land,
Sehon the King by name:
For certainely, &c.

20 And Og (the Giant large)
Of Baſan King alſo:
21 Whoſe land for heritage,
He gaue his people tho:
For certainely, &c.

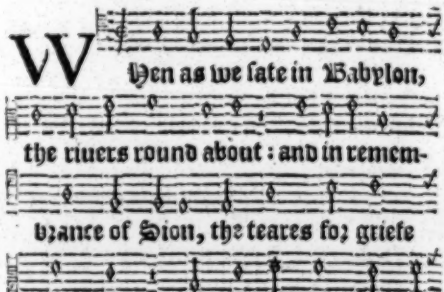
22 Euen vnto Iſraell,
His ſeruant deare I ſay,
He gaue the ſame to dwell
And there abide for aye.
For certainely, &c.

23 To mind he did vs call,
In our moſt baſe degree:
24 And from oppreſſors all,
In ſafety ſet vs free:
For certainely, &c.

25 All fleſh in earth abroad,
With food he doth fulfill:
26 Wherefore of heauen the God,
Be laud be it your will:
For certainely, &c.

Super flumina. Pſal. Cxxxvij. W. W.

The *Iſraelites* in their captiuitie hearing the *Caldeans* reproach and blaſpheme God & his religion, deſire God to puniſh the Edomites, who prouoked the *Babilonians* againſt them, & propheſied the deſtruction of *Babilon.*



3 Then they to whom we priſoners were
ſaid to vs tauntingly:
Now let vs heare your Hebrew ſongs,
and pleaſant melodie.
4 Alas ſaid he, who can once frame,
his ſorrowfull heart to ſing
The praiſes of our louing God,
thus vnder a ſtrange King!

5 But yet, if I Jeruſalem,
out of my heart let ſlide:
Then let my fingers quite forget,
the warbling Harpe to guide.
6 And let my tongue within my mouth,

be tyed for euer faſt:
If that I ioy before I ſée,
thy full deliuerance paſt.

7 Therefore O Lord remember now,
the curſed noyſe and cry,
That Edoms ſonnes againſt vs made,
when they raizde our Cittie.
Remember Lord their cruell words,
when as with one accord:
They cryed, on ſacke, and raze their wals
in deſpight of their Lord.

8 Euen ſo ſhalt thou O Babylon,
at length to duſt be brought:
And happy ſhall that man be cald,
that our reuenge hath wrought.
9 Yea bleſſed ſhall that man be cald,
that takes thy children young:
To daſh their bones againſt hard ſtones,
that lie the ſtréets among.

Confitebor tibi. Pſal. Cxxxviij. N.

Dauid praiſeth the goodneſſe of God towards him, for which euen forreine Princes ſhall praiſe the Lord together with him, and he is aſſured to haue like comfort of God hereafter as heretofore.

Sing this as the 47 *Pſalme.*

THée will I praiſe with my whole heart
my Lord, my God alwaies: (
Euen in the preſence of the Gods,
I will aduance thy praiſe.
Toward thy holy Temple I,
will loke and worſhip thée:
And prayſed in my thankfull mouth,
thy holy name ſhall bée.

Euen for thy louing kindneſſe ſake,
and for thy truth withall:
For thou thy name haſt by thy word,
aduanced ouer all.
3 When I did call thou heardeſt me,
and thou haſt made alſo
The power of encreaſed ſtrength,
within my ſoule to grow.

4 Yea all the kings on earth, they ſhall
giue praiſe to thée O Lord:
For they of thy moſt holy mouth,
haue heard the mighty word.
5 They of the waies of God the Lord,
in ſinging ſhall intreat:
Becauſe the glory of the Lord,
it is exceeding great.

6 The Lord is high, and yet he doth
behold the lowly ſpite:
But he contemning knowes a farre,
the proud and loftie wight.
7 Although in midſt of trouble I
doe walke, yet ſhall I ſtand:
Reuued by thée O my Lord,
thou wilt ſtretch out thy hand.

Vpon the wrath of all my foes,
and ſaued ſhall I be:
By thy right hand the Lord God will,
performe his worke to me.
8 Thy mercy Lord endures for aye,
Lord doe not me forſake:
Forſake me not which am the worke,
which thine owne hand did make.

Domine probaſti. Pſal. Cxxxix. N

Dauid to cleanſe his heart from all hypocriſie, ſheweth that nothing is ſo ſecret which God ſeeth not. After declaring his zeale & feare of God, he proteſteth to be an enemy to all thē that contemne God.

Sing this as the 137. *Pſalme.*

O Lord thou haſt me tride and known
my ſitting thou doſt know:
2 And riſing eke, my thoughts afarre,
thou vnderſtandſt alſo.
3 My pathes, yea and my lying downe,
thou compaſſeſt alwaies:
And by familiar cuſtome art,
acquainted with my waies.

4 No word is in my tongue, O Lord,
but knowne it is to thee:
5 Thou me behind holdſt, and before
thou layeſt thy hand on me.
6 To wonderfull aboue my reach,
Lord is thy cunning skill:
It is ſo high, that I the ſame
cannot attaine vntill.

7 From ſight of thy all-ſaving ſpirit,
Lord whether ſhall I goe?
Or whither ſhall I flie away,
thy preſence to ſcape fro?
8 To heauen if I mount aloft,
loe thou art preſent there:
In hell if I lie downe below,
euen there thou doeſt appeare.

9 Yea let me take the morning wings,
and let me goe and hide:
Euen there where are the fartheſt parts,
where flowing ſea doth ſide,
10 Yea euen thither alſo ſhall,
thy reaching hand me guide:
And thy right hand ſhall hold me faſt,
and make me to abide.

11 Yea if I ſay the darkeneſſe ſhall,
yet ſhroud me from thy ſight:
Loe euen alſo the darkeſt night
about me ſhall be light.
12 Yea darkeneſſe hideth not from thee,
but night doth ſhine as day:
To thee the darkeneſſe and the light,
are both aliks alway.

The ſecond part.

13 For thou poſſeſſed haſt my raines,
and thou haſt couered me:
When I within my mothers wombe,
encloſed was by thee.
14 Thee will I praiſe, made fearefully,
and wonderouſly I am:
Thy works are marualous, right well
my ſoule doth know the ſame.

15 My bones they are not hid from thee,
although in ſecret place
I haue been made, and in the earth
beneath I ſhaped was.
16 When I was formles, then thine eye
ſaw me, for in thy booke
Were written all, nought was before,
that after faſhion tooke.

17 The thoughts therfore of thee O God,
how deare are they to me?
And of them all how paſſing great
the endleſſe number be?
18 If I ſhould count them, lo their ſum
more then the ſand I ſee:
And whenſoeuer I awake,
yet am I ſtill with thee.

19 The wicked and the bloudy man,
oh that thou wouldeſt ſlay:
Euen thoſe O God to whom depart,
depart from me I ſay.
20 Euen thoſe of thee O Lord my God,
that ſpeake full wickedly:
Thoſe that are lifted vp in vaine,
being enemies to thee.

21 Hate I not them that hate the Lord,
and that in earneſt wiſe?

Contend

Contend I not againſt them all,
againſt thee that ariſe?
22 I hate them with vnfained hate,
euen as my bitter foes:
23 Try me O God, and know my heart,
my thoughts proue and diſcloſe.

24 Conſider Lord if wickednelle,
in me there any be:
And in thy way, O God my guide,
for euer lead thou me.

Eripe me Domine. Pſal. Cxl. N.

Dauid praieth vnto the Lord, againſt the cruelty, falſhood, and iniuries of his enemies, aſſuring himſelfe of his ſuccour. Wherfore he prouoketh the iuſt to praiſe the Lord, and to aſſure themſelues of his tuition.

Sing this as the Lamentation.

LOrd ſaue me from the euill man,
and from the cruell wights
2 Deliuer me, which euill do
imagine in their ſpirites.
Which make on me continuall warre,
their tongues loe they haue whet:
3 Like Serpents vnderneath their lips,
is Adders poyſon ſet.

4 Keepe me O Lord from wicked hands,
preſerue me to abide
Free from the cruell man, that meanes
to cauſe my ſteps to ſlide.
5 The proud haue laid a ſnare for me,
and they haue ſpread a net
With cords in my path way, and gins
for me elſe haue they ſet.

6 Therefore I ſayd vnto the Lord,
thou art my God alone:
Heare me O Lord, O heare the voice,
wherewith I pray and mone.
7 O Lord my God thou onely art,
the ſtrength that ſaueth me:
My head in day of battell hath,
been couered ſtill by thee.

8 Let not O Lord the wicked haue,
the end of his deſire:
Perfourme not his ill thoughts, leaſt he
with pride be ſet on fire:
9 Of them that compaſſe me about,
the chiefeſt of them all:
Lord let the miſchiefe of their lips,
vpon themſelues befall.

10 Let coales fall on them, let him caſt
them in conſuming flame:
And in deepe pits ſo as they may,
not riſe out of the ſame.
11 For no backbiter ſhall on earth,
be ſet in ſtable plight:
And euill to deſtruction ſtill,
ſhall hunt the cruell wight.

12 I know the Lord the afflicted will
reuenge, and iudge the poore:
The iuſt ſhall praiſe thy name, iuſt ſhall
dwell with thee euermore.

Domine clamaui. Pſal. Cxli. N.

Dauid being grieuouſly perſecuted vnder *Saul*, deſireth ſuccour and patience till God take vengeance of his enemies.

Sing this as the 137. *Pſalme.*

O Lord vpon thee doe I call,
Lord haſt thee vnto mee:
And hearken Lord vnto my voyce,
when I doe crie to thee.
2 As incenſe let my prayers be,
directed in thine eyes:

Arm

And the vplifting of my hands,
as euening ſacrifice.

3 My Lord for guiding of my mouth,
ſet thou a watch before:
And alſo of my mouing lips,
O Lord keepe thou the dore.
4 That I ſhould wicked workes commit
encline thou not my heart:
With ill men of their delicates,
Lord let me eate no part.

5 But let the righteous ſmite me Lord,
for that is good for me:
Let them reproue me, and the ſame
a precious oyle ſhall be.
Such ſmiting ſhall not breake my head,
the time ſhall ſhortly fall:
When I ſhall in their miſerie,
make prayers for them all.

When when in ſtony places downe,
their Iudges ſhall be caſt:
Then ſhall they heare my word, for then
they haue a pleaſant taſt.
7 Our bones about the graues mouth,
loe ſcattred are they found:
As he that heweth wood, or he
that diggeth vp the ground.

8 But O my Lord, my God, mine eyes
doe looke vp vnto thee:
In thee is all my truſt, let not
my ſoule forſaken be.
9 Which they haue laid to catch me in,
Lord keepe me from the ſnare:
And from the ſubtill gins of them,
that wicked workers are.

10 The wicked into their owne nets,
together let them fall:
While I doe by thy helpe eſcape,
the danger of them all.

Voce mea ad Dom. Pſal. Cxliy. N.

Dauid neither for feare nor anger would kill *Saul*, but with a quiet mind praied vnto God, who preſerued him.

Sing this as the 141. *Pſalme.*

BEfore the Lord God with my voice,
I did ſend out my cry:
And with my ſtrained voice vnto
the Lord God prayed I.
2 My meditation in his ſight,
to poure I did not ſpare:
And in the preſence of the Lord,
my trouble did declare.

3 Although perplexed was my ſpirit,
my path was knowne to thee:
In way where I did walke, a ſnare
they ſlily laid for me.
4 I lookt and viewed on my right hand,
but none there would me know:
All refuge failed me, and for
my ſoule none cared tho.

5 Then cride I to thee Lord and ſayd,
my hope thou onely art:
Thou in the land of liuing art,
my portion and my part.
6 Harke to my cry, for I am brought
full low: deliuer me
From them that doe me perſecute,
for me to ſtrong they be.

7 That I may praiſe thy name, my ſoule
from priſon Lord bring out:
When thou art good to me, the iuſt
ſhall preaſe me round about.

Domine exaudi. Pſal. Cxliy. N.

An earneſt praier for remiſſiō of ſins, acknowledging that the enemies did cruelly perſecute him by Gods iuſt iudgmēt. Hee deſireth to bee reſtored to grace,

to

to be gouerned by his holy ſpirit, that he may ſpend the reſt of his life in the true feare and ſeruice of God.

Sing this as the 141. *Pſalme.*

LOrd heare my prayer, harke the plaint that I doe make to thee:
Lord in thy native truth, and in thy iuſtice anſwere me.
2 In iudgement with thy ſeruant Lord, oh enter not at all:
For iuſtified be in thy ſight, not one that liueth ſhall.

3 The enemie hath purſued my ſoule, my life to ground hath throwne:
And laid me in the darke like them, that dead are long agone.
4 Within me in perplexitie, was my accumbred ſpirite:
And in me was my troubled heart, amazed and affright.

5 Yet I record time paſt, in all thy workes I meditate:
Yea in the workes I meditate, which thine hands haue create.
6 To thee O Lord my God loe I, doe ſtretch my craning hands:
My ſoule deſireth after thee, as doe the thirſty lands.

7 Heare me with ſpeed my ſpirit doth faile hide not thy face me fro:
Elſe ſhall I be like them that downe into the pit doe goe.
8 Let me thy louing kindneſſe in the morning heare and know:
For in thee is my truſt, ſhew me the way that I ſhall goe.

9 For I lift vp my ſoule to thee, O Lord deliuer me
From all my enemies, for I haue hidden me with thee.
10 Teach me to doe thy will, for thou thou art my God I ſay:
Let thy good ſpirit vnto the land of mercy me conuey.

11 For thy names ſake with quickning grace aliue doe thou me make:
And out of trouble bring my ſoule, euen for thy iuſtice ſake.
12 And for thy mercy ſlay my foes, O Lord deſtroy them all:
That doe oppreſſe my ſoule, for I thy ſeruant am and ſhall.

Benedictus Dom. Pſal. Cxliij. N.

Dauid praiſeth the Lord for his victories & kingdome reſtored, yet calling for the deſtruction of the wicked: & declareth wherin the felicity of any people conſiſteth.

Sing this as the 141. *Pſalme.*

BLeſt be the Lord my ſtrength that inſtruct my hands to fight: (doth
The Lord that doth my fingers frame to battell by his might.
2 He is my goodneſſe, fort, and tower, deliuerer and ſhield:
In him I truſt, my people he ſubdues to me to yeeld.

3 O Lord what thing is man, that him thou houldeſt ſo in price?
Or ſonne of man that vpon him thou thinkeſt in this wiſe:
4 Man is but like to vanitie, ſo paſſe his dayes to end.
5 As fleeting ſhade; bow downe O Lord the

the heauens and deſcend.

6 The mountaines touch and they ſhall
caſt forth thy lightning flame: (ſmoke
And ſcatter them, thine arrowes ſhoot,
conſume them with the ſame.

7 Send downe thine hand euen from a-
boue (boue
Take me from waters great, from hand
of ſtrangers make me free.

8 Whoſe ſubtle mouth of vanitie,
and fondneſſe doth intreat:
And their right hand is a right hand
of falſhood and deceit.

9 A new ſong will I ſing O God,
and ſinging will I be,
On Violl and on inſtrument,
ten ſtringed vnto thee.

10 Euen he it is that onely giues
deliuerance to Kings:
Vnto his ſeruant Dauid helpe,
from hurtfull ſword he brings.

11 From ſtrangers hand me ſaue and
whoſe mouths talke vanitie: (ſhield
And their right hand is a right hand
of guile and ſubtiltie.

12 That our ſons may be as ỹ plants,
whom growing youth doth reare:
Our daughters as carued corners ſtones,
like to a Palace faire.

13 Our garners full and plenty may,
with ſundry ſorts be found:
Our ſhepe bring thouſands, in our ſtreets
ten thouſand may abound.

14 Our Oxen be to labour ſtrong,
that none doe vs inuade:
There be no goings out, no cries
within our ſtreets be made.

15 The people bleſſed are, that with
ſuch bleſſings are ſo ſtor'd:
Yea bleſſed all the people are,
whoſe God is God the Lord.

Exaltabote. Pſal. Cxlv. N.

Dauid deſcribeth the wõderful prouidẽce of God, in gouerning & preſeruing all the other creatures. He praiſeth God for his iuſtice, mercy, & ſpeciall louing kindneſſe towards all thoſe that call vpon him, that feare him, and loue him.

Sing this as the 84. *Pſalme.*

THee will I praiſe my God my King,
and bleſſe thy name for aye:

2 For euer will I praiſe thy name,
and bleſſe thee day by day.

3 Great is the Lord, moſt worthy praiſe,
his greatneſſe none can reach:

4 From race to race they ſhall thy works
praiſe, and thy power preach.

5 Of thy glorious Maieſtie,
the beauty will record:
And meditate vpon thy works,
moſt wonderfull O Lord.

6 And they ſhall of thy power, and of
thy fearefull acts declare:
And I to publiſh all abroad,
thy greatneſſe will not ſpare.

7 And they into the mention ſhall,
breake of thy goodneſſe great:
And I aloud thy righteouſneſſe,
in ſinging ſhall repeat.

8 The Lord our God is gracious,
and mercifull alſo:
Of great abounding mercy, and
to anger he is ſlow.

9 Yea good to all, and all his works,

his

his mercy doth exceede:
10 Lo, all thy woꝛks do pꝛayſe thée Loꝛd,
and doe thy honour ſpꝛead.
11 Thy Saints do bleſſe thée and they do,
thy kingdomes gloꝛy ſhowe:
12 And blaze thy power to cauſe the ſonnes
of men his power to know.

The ſecond part.

13 And of his mighty kingdomes cke,
to ſpꝛead the gloꝛious pꝛaiſe:
Thy kingdome Loꝛd a kingdome is,
that doth endure alwaies.
And thy dominion thꝛough each age,
endures without decay:
14 The Loꝛd vpholdeth them that fall,
their ſliding he doth ſtay.
15 The eyes of all doe wait on thée,
thou doſt them all relieue:
And thou to each ſufficient fode,
in ſeaſon due doſt giue.
16 Thou openeſt thy mighty hand,
and bounteouſly doſt fill.
All things whatſoeuer doe liue,
with gifts of thy good will.
17 The Loꝛd is iuſt in all his waies,
his woꝛkes are holy all:
18 Neere all he is that call on him,
in truth that on him call.
19 He the deſires which they require
that feare him will fulfill:
And he will heare them when they cry,
and ſaue them all he will.
20 The Loꝛd pꝛeſerues all thoſe to him,
that beare a louing heart:
But he all them that wicked are,
will vtterly ſubuert.
21 My thankefull mouth ſhall gladly (ſpeake
the pꝛaiſes of the Loꝛd:
All fleſh to pꝛaiſe his holy name,
foꝛ euer ſhall accoꝛd.

Lauda anima mea. Pſal. Cxlvi. 1. H.

Dauid teacheth that none ſhold put their truſt in men, but in God alone, who is almighty, and deliuereth the afflicted, noriſheth the poore, ſetteth priſoners at liberty, cõforteth the fatherles, widdowes, ſtrangers, and is King for euer.

Sing this as the 137. *Pſalme.*

My ſoule pꝛaiſe thou the Loꝛd alwais
my God I will confeſſe:
2 While bꝛeath and life pꝛolong my dayes
my tongue no time ſhall ceaſe.
3 Truſt not in woꝛldly Pꝛinces then,
though they abound in wealth:
Nоꝛ in the ſonnes of moꝛtall men,
in whom there is no health.
4 Foꝛ why, their bꝛeath doth ſone depart
to earth anon they fall:
And then the counſels of their hearts,
decay and periſh all.
5 O happy is that man I ſay,
whom Iacobs God doth ayd:
And he whoſe hope doth not decay,
but on the Loꝛd is ſtaid.
6 Which made the earth and waters deepe
the heauens hie withall:
Which doth his woꝛd and pꝛomiſe keepe,
in truth and euer ſhall.
7 With right alwaies he doth pꝛocéede,
foꝛ ſuch as ſuffer wrong.
The poꝛe and hungry he doth feed,
and loſe the fetters ſtrong.
8 The Loꝛd doth ſend the blind their ſight
the lame to limmes reſtoꝛe:
The Loꝛd I ſay doth loue the right,
and iuſt man euery oꝛe.
9 He doth defend the fatherleſſe,
the ſtranger ſad in heart:
And quit the widdow from diſtreſſe

and

and ill mens waies ſubuert.
10 Thy Lord and God eternally,
O Sion ſtill ſhall Raigne:
In time of all poſterity,
for euer to remaine.

Laudate Dominum. Pſal. Cxlvij. N.

The Propher praiſeth the bounty, wiſdome, power, iuſtice, and prouidence of God vpon all creatures, but eſpecially vp on his Church, which he gathered together after their diſperſion, declaring his word and iudgement ſo vnto them, as he hath done to no other people.

Sing this as the 137. *Pſalme.*

PRaiſe ye the Lord, for it is good
vnto our God to ſing:
For it is pleaſant, and to praiſe
it is a comly thing.
2 The Lord his owne Ieruſalem,
he buildeth vp alone:
And the diſperſt of Iſraell,
doth gather into one.

3 Hee heales the broken in their heart,
their ſores vp he doth bind:
4 Hee counts the number of the ſtarres,
and names them in their kind:
5 Great is the Lord, great is his power,
his wiſedome infinite:
6 The Lord releues the meeke, & throwes
to ground the wicked wight.

7 Sing vnto God the Lord with praiſe,
vnto the Lord reioyce:
And ſs our God vpon the Harpe,
aduance your ſinging voice.
8 Ye couers heauen with clouds, and for
the earth prepareth raine:
And on the mountaines he doth make
the graſſe to growe againe.

9 Ye giues to beaſt their food, and to
young Rauens when they crie:
10 His pleaſure not in ſtrength of horſe,
nor in mans legs doth lie.
11 But in all thoſe that feare the Lord,
the Lord hath his delight:
And ſuch as doe attend vpon
his mercies ſhining light.

The ſecond part.

12 O praiſe the Lord Ieruſalem,
thy God O Sion praiſe:
13 For he the barres hath forged ſtrong,
wherewith thy gates be ſtaies.
14 Thy children he hath bleſt in thee,
and in thy borders hee
Doth ſettle peace, and with the flower
of wheat he filleth thee.

15 And his commandements vpon
the earth he ſendeth out:
And eke his word with ſpeedy courſe
doth ſwiftly runne about.
16 He giueth ſnow like woll, hore froſt
like aſhes doth he ſpread:
17 Like morſels calls his Ice, thereof
the cold who can abide?

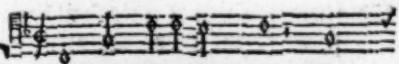
18 He ſendeth forth his mighty word,
and melteth them againe:
His wind he makes to blow, and then
the waters flow amaine.
19 The Doctrine of his holy word,
to Jacob doth he ſhow:
His ſtatutes and his iudgements he,
giues Iſraell to know.

20 With every nation hath he not
ſo delt, nor haue they knowne
His ſecret iudgments, ye therefore,
praiſe ye the Lord alone.

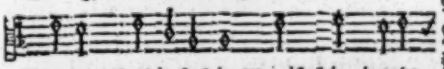
Laudate

Laudate Dominum. Pſal. Cxlviij. I. H.

He prouoketh all creatures to praiſe the Lord in heauen, and in all places, ſpecially for the power that hee hath giuen his people Iſraell.



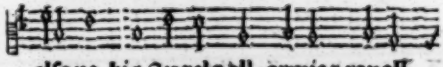
GIue laud vnto the Lord, from



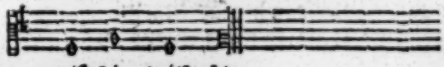
Heauen that is ſo hie, Praiſe him indéed



and word, aboue the ſtarrie ſky: And



alſo ye, his Angels all, armies royall,



praiſe him with glée.

3 Praiſe him both Mone and Sunne,
Which are ſo cleare and bright:
The ſame of you be done,
Ye glittering ſtarres of light.
4 And eke no leſſe,
Ye heauens faire,
5 And clouds of the aire,
his laud expreſſe.

6 For at his word they were,
All framed as wée ſée,
At his voice did appeare,
All things in their degrée,
Which he ſet faſt,
To them he made,
A law and trade,
For aye to laſt.

7 Extoll and praiſe Gods name,
On earth yée Dragons fell,
All dépes doe ye the ſame,
For it becometh you well:
8 Him magnifie,
Fire, Haile, Ice, Snow,
And ſtormes that blow,
at his decrée.

9 The hils and mountaines all,
And trées that fruitfull are,
The Cedars great and tall,
His worthy praiſe declare.
10 Beaſts and cattell,
Yea birds flying,
And wormes créeping,
that on earth dwell.

11 All Kings both more and leſſe,
With all their pompous traine:
Princes and all Iudges,
That in the world remaine.
12 Exalt his name,
Young men and maides,
Olde men and babes,
doe ye the ſame.

13 For his name ſhall we proue,
To be moſt excellent:
Whoſe prayſe is far aboue
The earth and firmament.
14 For ſure he ſhall,
Exalt with bliſſe,
The horne of his,
and helpe them all.

His Saints all ſhall forth tell,
His praiſe and worthyneſſe,
The children of Iſraell
Each one both more and leſſe,
15 And alſo they

That with good will,
His words fulfill,
and him obay.

Cantate Domino. Pſal. Cxlix. N.

An exhortation to the Church to prayſe the Lord for his victorie and conqueſt that he giueth his Saints againſt mans power.

Sing this as the 145. *Pſalme.*

SIng yée vnto the Lord our God,
a new reioycing ſong:
And let the praiſe of him be heard,
his holy Saints among.
2 Let Iſraell reioyce in him,
that made him of nothing:
And let the ſæde of Sion eke,
be ioyfull in their king.

3 Let them ſound praiſe with voice of (Flute,
vnto his holy name:
And with the Timbrell and the Harpe,
ſing praiſes of the ſame.
4 For why, the Lord his pleaſure all,
hath in his people ſet:
And by deliuerance he will raiſe,
the mæke to glory great.

5 With glory and with honour now,
let all his Saints reioyce:
And now aloud vpon their beds,
aduance their ſinging voice.
6 And in their mouths let be the acts,
of God the mighty Lord:
And in their hands eke let them beare,
a double edged ſword.

7 To plague the heathen, and correct
the people with their hands:
8 To bind their ſtately kings in chaines,
their Lords in iron bands.
9 To execute on them the dome,
that written is before:
This honour all his Saints ſhall haue,
praiſe yée the Lord therefore.

Laudate Dominum. Pſal. Cl. N.

An exhortation to praiſe the Lord without ceaſing, by all manner of wayes, for all his mightie and wonderfull workes.

Sing this as the 147. *Pſalme.*

YEeld vnto God the mighty Lord,
praiſe in his ſanctuary:
And praiſe him in the firmament,
that ſhewes his power on hie.
2 Aduance his name, and praiſe him in
his mighty acts alwaies:
According to his excellencie,
of greatneſſe giue him praiſe.

3 His praiſes with the Princly noiſe,
of ſounding trumphets blow:
Praiſe him vpon the Viol, and
vpon the Harpe alſo.
4 Prayſe him with Timbrell & with flute
Organs and Virginals:
5 With ſounding Cimbals praiſe yée him
praiſe him with loud Cimbals.

6 What euer hath the benefit
of breathing praiſe the Lord:
To praiſe the name of God the Lord,
agrée with one accord.

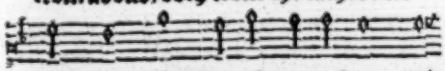


Come holy Ghost eter-

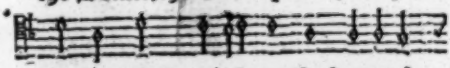


nall God, proceeding

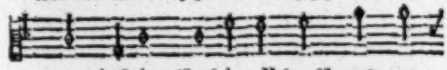
from aboue, both from the father and



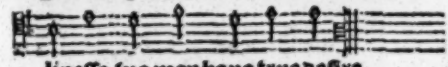
the Sonne, the God of peace & loue, Vi-



site our minds, & into vs thy heauenly



grace inspire, that in all truth and god-



linesse, we may haue true desire.

O holy Ghost into our wits
send downe thy heauenly light:
Kindle our hearts with feruent loue
to serue God day and night.
Strength & stablish all our weakenesse,
so feeble and so fraile:
That neither flesh, the world, nor diuell,
against vs doe preuaile.

Put backe our enemies far from vs,
and grant vs to obtaine
Peace in our hearts with God and man,
without grudge or disdaine.
And grant O Lord that thou being
our leader and our guide,
We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plenty of thy grace,
good Lord grant we thee pray:
That thou maist be our comforter,
at the last dreadfull day.
Of all strife and dissention,
O Lord dissolue the bands:
And make the knot of peace and loue,
throughout all Christian lands.

Grant vs O Lord through thee to know
the Father most of might:
That of thy deare beloued sonne,
we may obtaine the sight.
And that with perfect faith also,
we may acknowledge thee:
The spirit of them both alway,
one God in persons three.

Laud and praise be to the Father,
and to the Sonne equall:
And to the holy spirit also,
one God coeternall.
And pray we that the onely Sonne,
vouchsafe his spirit to send,

Thou art the very comforter,
in all woe and distresse:
The heauenly gift of God most hie,
which no tongue can expresse.
The fountaine and the liuely spring
of ioy celestiall:
The fire so bright, the loue so cleare,
and vnction spirituall.

Thou in thy gifts art manifold,
whereby Christs church doth stand:
In faithfull hearts writting thy law,
the finger of Gods hand.
According to thy promise made,
thou giuest speech of grace,
That through thy helpe the praise of God
may sound in euery place.

So all that doe profesſe his name,
vnto the worlds end.

Venite exultemus. Pſal. XCV.

Sing this as the Benedictus.

O Come and let vs now reioyce,
And ſing vnto the Lord:
And to our onely Sauiour,
Alſo with one accord.
O let vs come vnto the Lord
With inward reuerence,
Confeſſing all our former ſinnes,
And that with diligence.

To thanke him for his benefits,
Alway diſtributing:
Wherefore to him right ioyfully,
In Pſalmes now let vs ſing,
And that becauſe that God alone
Is Lord magnificent,
And eke aboue all other Gods,
A King omnipotent.

His people hee doth not forſake
At any time or tide:
And in his hands are all the coaſts
of all the world ſo wide.
And with his louing countenance
He loketh euery where,
And doth behold the tops of all
The mountaines farre and neare.

The ſea and all that is therein
Are his, for hee them made:
And eke his hand hath faſhioned
The earth that doth not fade.
O come therefore and worſhip him,
And downe before him fall:
And let vs weepe before the Lord,
The which hath made vs all.

For he is our God, our Lord and King,
And we his people are,
His flocke and ſheepe of his paſture,
Of whom he taketh care.
This day if ye will heare his voice,
Then harden not your heart:
As in the bitter murmuring,
When ye were in Deſart.

Which thing was of their negligence,
Committed in the time
Of trouble in the wilderneſſe,
A great and grieuous crime.
Whereas your Fathers tempted me,
And tried me euery way,
They proued me and ſaw my workes,
What I could doe or ſay.

Theſe forty yeares I haue béen grieued,
With all this generation:
And euermore I ſayd they erred,
In their imagination.
Wherewith their hearts were ſore com-
Long time and many daies: (bred
Wherefore I know aſſuredly,
They haue not knowne my waies.

To whom I in my anger ſwore,
That they ſhould not be bleſt:
Nor ſée my ioy celeſtiall,
Nor enter in my reſt.

Gloria Patri.

All laud and praiſe be to the Lord,
O that of might art moſt:
To God the Father and the Sonne,
And to the holy Ghoſt.
As it in the beginning was,
For euer heeretofore,
And is now at this preſent time,
And ſhall be euermore.

The

The song of Saint Ambroſe, called *Te Deum.*



We prayſe thée God, we knowledge thée, the onely Lord to be: And as eternall Father, all the earth doth worſhip thée: To thée all Angels cry, the heauens, and all the powers therin. To thée Cerub, and Seraphin, to cry they doe not lin.

2 O holy, holy, holy Lord,
of Sabbath Lord the God,
Through heauen and earth thy praiſe is
and glory all abroad. (ſpread

3 The Apoſtles glorious company,
yeld praiſes vnto thée:
The Prophets godly fellowſhip,
praiſe thée continually.

4 The noble and victorious hoaſt
of Martyrs ſound thy praiſe:

5 The holy Church throughout the world
doth knowledge thée alwaies.

6 Father of endleſſe Maieſtie,
they do acknowledge thée:
Thy Chriſt thine honorable true
and onely ſonne to be.

7 The holy Ghoſt the comforter,
of glory thou art King:
O Chriſt and of the Father art
the ſonne euerlaſting.

8 When ſinfull mans decay in hand,
thou tookeſt to reſtore:
To be incloſde in Virgins wombe,
thou diddeſt not abhorre.

9 When thou hadſt ouercome of death
the ſharpe and cruell might:
Thou heauens kingdome didſt ſet ope
to each beléeuing wight.

10 In glory of the Father, thou
doſt ſit on Gods right hand:
We truſt that thou ſhalt come our Judge,
our cauſe to vnderſtand.

11 Lord help thy ſeruants whom thou haſt
bought with thy precious bloud:
And in eternall glory ſet
them with thy Saints ſo good,

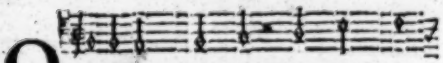
12 O Lord doe thou thy people ſaue,
bleſſe thine inheritance:
Lord gouerne them, and Lord do thou
for euer them aduance.

13 We magnifie thée day by day,
and world without an end:
Adore thy holy name O Lord,
vouchſafe vs to defend.

14 From ſin this day, haue mercy Lord,
haue mercy on vs all:
And on vs as we truſt in thée,
Lord let thy mercy fall.

15 O Lord I haue repoſed all
my confidence in thée:
Put to confounding ſhame therefore
Lord let me neuer be.

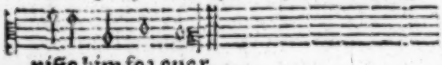
The song of the three Children praising God, prouoking all creatures to doe the same.



O All yee worckes of God the Lord,



blesse ye the Lord, praise him and mag-



nifie him for euer.

2 O ye the Angels of the Lord,
blesse ye the Lord, praise him and magnifie him for euer.

3 O ye the starrie heauens hie,
blesse ye the Lord, praise him, and magnifie him for euer.

4 O ye waters aboue the skie,
blesse ye the Lord, praise him and magnifie him for euer.

5 O ye powers of the Lord,
blesse ye the Lord, praise him and magnifie him for euer.

6 O ye the shining Sunne and Mone,
blesse ye the Lord, praise him and magnifie him for euer.

7 O ye the glistring starres of heauen,
blesse ye the Lord, praise him and magnifie him for euer.

8 O ye showers and dropping deawe,
blesse ye the Lord, praise him and magnifie for euer.

9 O the blowing winds of God,
blesse ye the Lord, praise him and magnifie him for euer.

10 O ye the fire and warming heat,
blesse ye the Lord &c.

11 O ye Winter and the Summer tide,
blesse ye the Lord, &c.

12 O ye the dewes and binding frosts,
blesse ye the Lord, &c.

13 O ye frosts and chilling cold,
blesse ye the Lord, praise him and magnifie him for euer.

14 O ye coniealed Yse and Snow,
blesse ye the lord, &c.

15 O ye the nights and lightsome dayes,
blesse ye the Lord, &c.

16 O ye the darknesse and the light,
blesse ye the lord &c.

17 O ye the lightnings and the clouds,
blesse ye the Lord, &c.

18 O let the earth eke blesse the lord,
yea blesse ye the Lord, &c.

19 O ye the mountaines and the hils,
blesse ye the Lord, &c.

20 O all ye greene things on the earth,
blesse ye the Lord, &c

21 O ye the euer springing wells,
blesse ye the Lord, &c.

22 O ye the seas, and ye the flouds,
blesse ye the Lord, &c.

23 Whales & all that in the waters moue
blesse ye the Lord, &c.

24 O ye the flying fowles of the ayre,
blesse ye the lord, &c.

25 O all ye beasts, and cattell eke,
blesse ye the lord, &c.

26 O ye the children of mankind,
blesse ye the Lord, &c.

27 Let Israell eke blesse the Lord.
yea blesse the Lord, praise him and magnifie him for euer.

28 O ye the Priests of God the Lord,
blesse ye the Lord, &c.

29 O ye the seruants of the Lord,
blesse ye the Lord, praise him and magnifie him for euer.

30 Ye spirits & soules of righteous men,
blesse ye the Lord, &c.

31 Ye holy and ye mǽke in heart,
bleſſe ye the lord, &c.
32 O Ananias bleſſe ye the Lord,
bleſſe thou the lord, &c.
33 Azarias bleſſe the lord,
bleſſe thou the lord, &c.
And Miſael eke bleſſe the Lord,
bleſſe thou the Lord, praiſe him, &c.

The Song of *Zacharias*, called *Benedictus*.



THe onely Lord of Iſrael, be prai-
ſed euermore: For through his viſ-
tation and mercy kept in ſtore, his
people now he hath redǽmd, that long
haue bǽne in thrall, and ſpread abroad
his ſauing health, vpon his ſeruants all.

In Danids houſe his ſeruant true,
According to his mind:
And alſo his annointed King,
As we in Scripture find.
As by his holy Prophets all,
Oft times he did declare:
The which were ſince the world began,
His waies for to prepare.
That we might be deliuered,
From ſuch as make debate:
Our enemies, and from the hands
Of all that dos vs hate.
The mercy which he promiſed
Our fathers to fulfill:
And thinke vpon his couenant made,
According to his will.

And alſo to performe the Oath
Which he before had ſworne
To Abraham our Father deare,
For vs that were forlorne.
That he would giue himſelfe for vs,
And vs from bondage bring
Out of the hands of all our foes,
To ſerue our heauenly King.

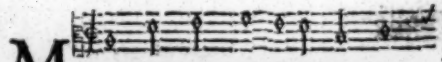
And that without all manner feare,
And eke in righteouſnes:
And alſo for to lead our liues,
In ſtedfaſt holineſſe.
And thou O child which now art borne
And of the Lord elect,
Shalt be the Prophet of the higheſt,
His waies for to direct.

For thou ſhalt goe before his face,
For to prepare his waies:
And alſo for to teach his will,
And pleaſure all thy daies.
To giue them knowledge how that their
Saluation is nǽre.
And that remiſſion of their ſinnes,
Is through his mercy mǽre.

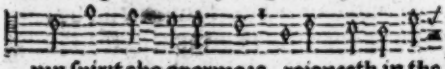
Whereby the day ſpring from on high
Is come vs for to viſite:
And thoſe for to illuminate,

Which doe in darkenes sit:
To lighten those that shadowed be
With death, and eke oppresst:
And also for to guide our [illegible]
The way to peace and [illegible]

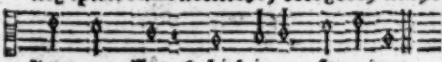
The Song of the blessed Virgin Marie called *Magnificat*.



My soule doth magnifie the Lord,



my spirit eke euermore, reioyceth in the



Lord my God, which is my Sauiour.

And why, because he did regard,
And gaue respect vnto,
My base estate of his handmaid,
And let the mighty goe.

For now behold all nations,
And generations all,
From this time forth for euermore,
Shall me right blessed call.
Because he hath me magnified,
Which is the Lord of might,
Whose name be euer sanctified
And praised day and night.

For with his mercy and his grace,
All men he doth enflame,
Throughout all generations,
To such as feare his name.

He shewed strength with his great arme,
And made the proud to start,
With all imaginations,
That they bare in their heart.

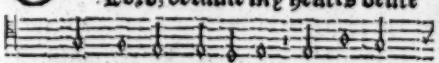
He hath put downe the mighty ones,
From their supernall seate:
And did exalt the meeke in heart,
As he hath thought it meete.
The hungry he replenished,
With all things that were good,
And through his power he made the rich
Oft times to want their foode.

And calling to remembrance,
His mercy euery deale,
Hath holpen vp assistantly,
His seruant Israel,
According to his promise made,
To Abraham before:
And to his seed successiuely,
To stand for euermore.

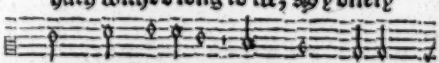
The Song of *Simeon*, called *Nunc Dimittis*.



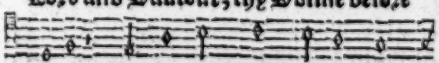
O Lord, because my hearts desire



hath wished long to see, My onely



Lord and Sauiour, thy Sonne before



I die. The ioy and health of all man-



kind, desired long before, which

now



now is come into the world, of mercie bringing store.

Thou sufferedst thy servant now,
in peace for to depart:
According to thy holy word,
which lightneth my heart.
Because mine eies which thou hast made
to give my body light,
Have now beheld thy saving health,
which is the Lord of might.

Whom thou mercifully hast set,
of thine abundant grace,
In open sight and visible,
before all peoples face.
The Gentiles to illuminate,
and Sathan overquell:
And eke to be the glory of
thy people Israel.

The Simbole or Creed of Athanasius, called *Quicunque vult.*



What man soever he be that salvation will attaine: the Catholike belefe he must, before all things retaine. Which Faith, vnlesse he holy keepe and vnde filedly: without all doubt eternally, he shall be sure to die.

The Catholique belefe is this,
that God we worship one
In Trinitie, and Trinitie
In Unitie alone.
So as we neither doe confound
the persons of the three:
Nor yet the substance whole of one,
in sunder parted be.

One person of the Father is,
another of the Sonne:
Another person proper of
the holy Ghost alone.
Of Father, Sonne and holy Ghost,
but one the Godhead is:
Like glory coeternall eke,
the Maiesty likewise.

Such as the Father is, such is
the Sonne in each degree:
And such also doe we beliene,
the holy Ghost to be.
Uncreate is the Father, and
uncreate is the Sonne:
The holy Ghost uncreate, so
uncreate is each one.

Incomprehensible Father is,
incomprehensible Sonne:
Incomprehensible also is
the holy Ghost of none.
The Father is eternall, and
the Sonne eternall so:
And in like sort eternall is,
the holy Ghost also.
And yet though we beliene that each
of these eternall be:

There but one eternall is,
and not eternals three:
As ne incomprehensible we,
ne yet uncreate three,
But one incomprehensible, one
uncreate hold to be.

Almighty so the father is,
the sonne Almighty so:
And in like sort almighty is,
the holy Ghost also.
And albeit that euery one
of these Almighty be:
Yet there but one almighty is,
and not almighties three.

The Father God is, God the Sonne,
God the holy Ghost also:
Yet are there not three Gods in all,
but one God and no moe.
So likewise Lord the Father is,
and Lord also the Sonne:
And Lord the holy Ghost, yet are
there not three Lords, but one.

For as we are compeld to grant,
by Christian veritie,
Each of the persons by himselfe,
both God and Lord to be:
So Catholike religion
forbiddeth vs alway,
That either Gods be three, or that,
there Lords be three to say.

Of none the Father is, ne made,
ne create, nor beget,
The Sonne is of the Father, not
create, ne made, but got.
The holy Ghost is of them both,
the Father and the Sonne,
Ne made, ne create, nor begot,
but doth proceed alone.

So we one Father hold, not three,
one Sonne also, not three:
One holy Ghost alone, and not
three holy Ghosts to be.
None in this Trinity before,
nor after other is:
Ne greater any then the rest,
ne lesser any be likewise.

But euery one among themselues,
of all these persons three,
Together coeternall all,
and all coequall be.
So vnitie in Trinitie,
as said it is before:
And trinitie with Vnitie,
in all things we adore.

Therefore what man soever that
saluation will attaine,
This faith touching the Trinitie,
of force we must retaine.
And needfull to eternall life,
it is that euery wight,
Of the incarnating of Christ,
our Lord beleue aright.

For this the right faith is, that we
beleue and eke doe know,
That Christ our Lord the Sonne of God,
is God and man also.
God of his Fathers substance, got
before the world began:
And of his mothers substance borne
in world a very man.

Both perfect God, and perfect man,
in one, one Jesus Christ.
Which doth of reasonable soule,
and humane flesh subsist.
Touching his Godhead, equall with
his Father God is he:

Touch-

Touching his manhood, lower then
his Father in degree.

Who though he be both very God,
and very man alſo:
Yet is he but one Chriſt alone,
and is not perſons two.
One not by turning of Godhead
into the fleſh of man:
But by taking manhood to God,
this being one began.

All one not by confounding of
the ſubſtance into one:
But onely by the vnitie,
that is of one perſon.
For as the reaſonable ſoule
and fleſh but one man is:
So in one perſon God and man,
is but one Chriſt likewiſe.

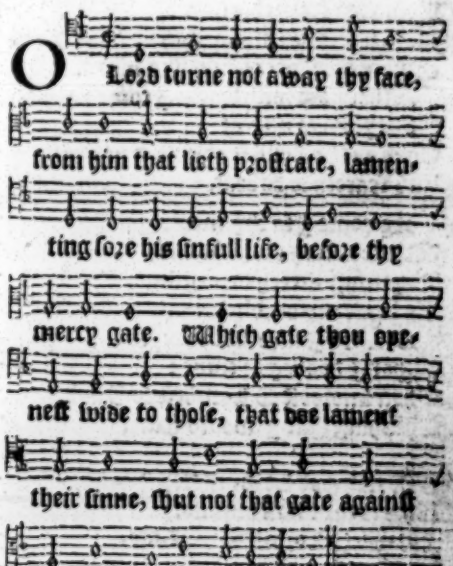
Who ſuffered for to ſaue vs all,
to hell he did deſcend,
The third day roſe againe from death,
to heauen he did aſcend.
He ſits at the right hand of God,
the Almighty Father there:
From thence to iudge the quicke and dead,
againe he ſhall retire.

At whoſe returne all men ſhall riſe,
with bodies new reſtor'd:
And of their owne works they ſhall giue
account vnto the Lord.
And they vnto eternall life
ſhall goe that haue done well:
Who haue done ill ſhall goe into
eternall fire to dwell.

This is the Catholique beliefe,
who doth not faithfully
Beleeue the ſame, without all doubt
he ſaued cannot be.

To Father, Sonne, and holy Ghoſt,
all glory be therefore:
As in beginning was, is now,
and ſhall be euermore.

The Lamentation of a Sinner. M.



And call me not to mine accounts,
How I haue liued here:
For then I know right well O Lord
How vile I ſhall appeare.
I need not to confeſſe my life,
I am ſure thou canſt tell,
What I haue beene and what I am,
I know thou knoweſt it well.

O Lord thou knowſt what things be paſt,
And eke the things that be:
Thou knoweſt alſo what is to come,

No-

Nothing is hid from thée.

Before the heauens & earth were made,
Thou knoweſt what things were then,
As all things elſe that haue béen ſince,
Among the ſonnes of men.

And can the things that I haue done,
Be hidden from thee then?
Nay, nay, thou knoweſt them all O Lord
Where they were done, and when.

Wherefore with teares I come to thée
To beg and to intreat:
Euen as the Child that hath done euill,
And feareth to be beat.

So come I to thy mercy gate,
Where mercy doth abound,
Requiring mercy for my ſinne
To heale my deadly wound.

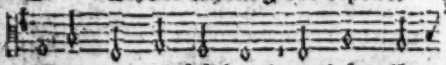
O Lord I néed not to repeat,
What I doe beg or craue:
Thou knoweſt O Lord before I aske,
The thing that I would haue.

Mercy good Lord, mercy I aske,
This is the totall ſumme:
For mercy Lord is all my ſuite,
Lord let thy mercy come.

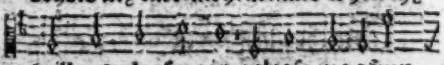
The humble ſuite of a Sinner.



O Lord of whom I doe depend,



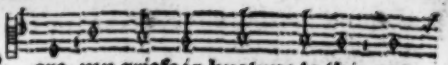
behold my ſorefull heart: and when thy



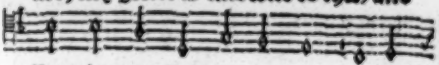
will and pleaſure is, releaſe me of my



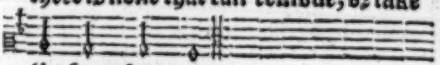
ſmart, thou ſeeſt my ſorrowes what they



are, my griefe is knowne to thée, and



there is none that can remoue, or take



the ſame from me.

But onely thou whoſe aid I craue,
whoſe mercy ſtill is preſt
To eaſe all thoſe that come to thée,
for ſuccour and for reſt.
And ſith thou ſeeſt my reſtleſſe eyes,
my teares and grieuous grone,
Attend vnto my ſuite O Lord,
marke well my plaint and mone.

For ſinne hath ſo enclоſed me,
and compaſt me about:
That I am now remedileſſe,
if mercy helpe not out.
For mortall man cannot releaſe,
or mittigate this paine:
But euen thy Chriſt my Lord and God,
which for my ſinne was ſlaine.

Whoſe bloody wounds are yet to ſée,
though not with mortall eye:
Yet doe thy Saints behold them all,
and ſo I truſt ſhall I.
Though ſinne doth hinder me awhile,
when thou ſhalt ſée it good,
I ſhall enioy the ſight of him,
and ſée his wounds and blood.

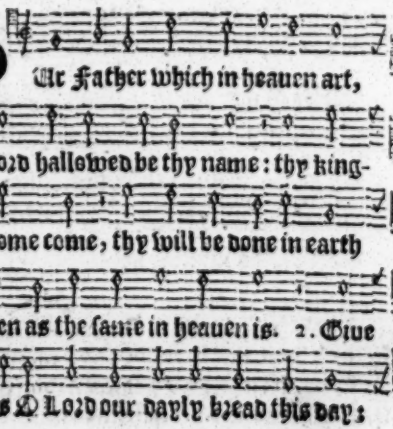
And as thine Angels and thy Saints
doe now behold the ſame:
So truſt I to poſſeſſe that place,
with them to praiſe thy name.

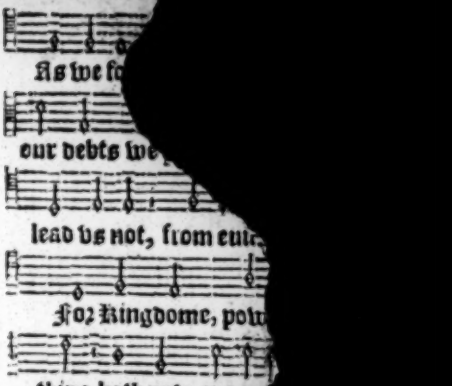
But whilst I liue heere in this vale,
where sinners doe frequent:
Assist me euer with thy grace,
my sinnes still to lament.

Least that I tread in sinners trace,
and giue them my consent,
To dwell with them in wickednesse,
whereto nature is bent.
Onely thy grace must be my stay,
lest that I fall downe flat:
And being downe, then of my selfe,
cannot recouer that.

Wherefore this is yet once againe,
my suite and my request:
To grant me pardon for my sinne,
that I in thée may rest.
Then shall my heart, my tongue & voice
be instruments of praise:
And in thy Church and howse of Saints,
sing Psalmes to thée alwaies.

The Lords Prayer, or Pater noster.





The X. Comma



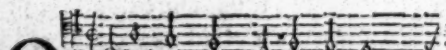
Doing is hid from thée.
Before the heauens & earth were made,
Thou knoweſt what things were then,
As all things elſe that haue béen ſince,
Among the ſonnes of men.

And can the things that I haue done,
Be hidden from thée then?
Nay, nay, thou knoweſt them all O Lord
Where they were done, and when.
Wherefore with teares I come to thée
To beg and to intreat:
Euen as the Child that hath done euill,
And feareth to be beat.

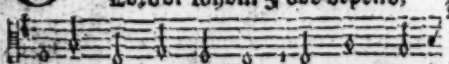
So come I to thy mercy gate,
Where mercy doth abound,
Requiring mercy for my ſinne
To heale my deadly wound.
O Lord I néed not to repeat,
What I doe beg or craue:
Thou knoweſt O Lord before I aske,
The thing that I would haue.

Mercy good Lord, mercy I aske,
This is the totall ſumme:
For mercy Lord is all my ſuite,
Lord let thy mercy come.

The humble ſuite of a Sinner.



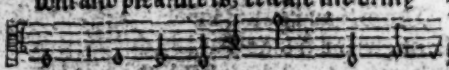
O Lord of whom I doe depend,



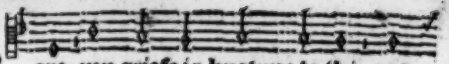
behold my ſorefull heart: and when thy



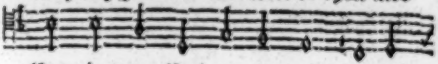
will and pleaſure is, releaſe me of my



ſmart, thou ſeeſt my ſorrowes what they



are, my griefe is knowne to thée, and



there is none that can remoue, or take



the ſame from me.

But onely thou whoſe aid I craue,
whoſe mercy ſtill is preſt
To eaſe all thoſe that come to thée,
for ſuccour and for reſt.
And ſith thou ſeeſt my reſtleſſe eyes,
my teares and grieuous grone,
Attend vnto my ſuite O Lord,
marke well my plaint and mone.

For ſinne hath ſo enclosed me,
and compaſt me about:
That I am now remedileſſe,
if mercy helpe not out.
For mortall man cannot releaſe,
or mittigate this paine:
But euen thy Chriſt my Lord and God,
which for my ſinne was ſlaine.

Whoſe blody wounds are yet to ſée,
though not with mortall eye:
Yet doe thy Saints behold them all,
and ſo I truſt ſhall I.
Though ſinne doth hinder me awhile,
when thou ſhalt ſée it good,
I ſhall enioy the ſight of him,
and ſée his wounds and blood.

And as thine Angels and thy Saints
doe now behold the ſame:
So truſt I to poſſeſſe that place,
with them to prayſe thy name.

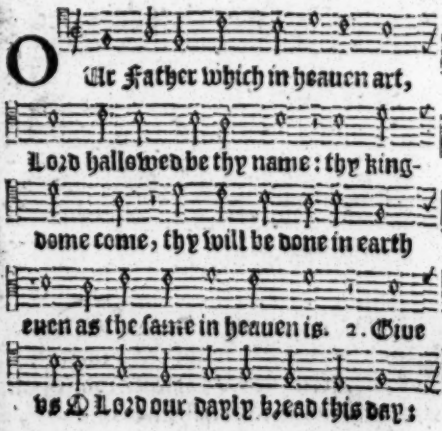
But

But whilst I liue heere in this vale,
where sinners doe frequent:
Assist me euer with thy grace,
my sinnes still to lament.

Least that I tread in sinners trace,
and giue them my consent,
To dwell with them in wickednesse,
whereto nature is bent.
Onely thy grace must be my stay,
lest that I fall downe flat:
And being downe, then of my selfe,
cannot recouer that.

Wherefore this is yet once againe,
my suite and my request:
To grant me pardon for my sinne,
that I in thée may rest.
Then shall my heart, my tongue & voice
be instruments of praise:
And in thy Church and howse of Saints,
sing Psalmes to thée alwaies.

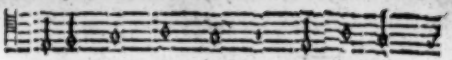
The Lords Prayer, or Pater noster.



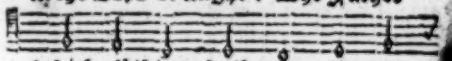


The X. Comma





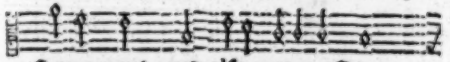
in the Lord of might: The Father



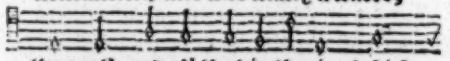
which all things hath made, the day



and eke the night, the heauens and the



firmament, and also many a starre,



the earth and all that is therin, which



passe mans reason farre.

And in like manner I beléeue
In Christ our Lord his Sonne
Coequall with the deity,
And man in flesh and bone.
Conceiued by the holy Ghost,
His word doth me assure,
And of his mother Mary borne,
Yet the a Virgin pure.
Because mankind to Sathan was,
For sinne in bond and thrall,
He came and offred vp himselfe,
To death to saue vs all.
And suffering most grieuous paine.
When Pilate being Iudge,
Was crucified on the crosse,
And thereat did not grudge.
And so he died in the flesh,
But quickned in the spirite:
His body then was buried,
As is our vse and rite.
His spirit did after this descend
Into the lower parts,
To them that long in darkenes were,

The

[illegible]
[illegible]
[illegible]

The true light of their hearts.
And in the third day of his death,
He rose to life againe,
To the end he might be glorified,
Out of all griefe and paine.
Ascending to the heauens hie,
To sit in glory still,
On Gods right hand his Father deare,
according to his will.

Untill the day of iudgment come,
When he shall come againe
With Angels power, yet of that day
We all be vncertaine.
To iudge all people righteously,
Whom he hath dearely bought,
The liuing and the dead also,
Which he hath made of nought.

And in the holy spirit of God,
My faith to satisfie,
The third person in Trinitie,
Beleeue I stedfastly.
The holy and Catholike Church,
That Gods word doth maintaine,
And holy Scripture doth allow,
Which Sathan doth disdaine.

And also I doe trust to haue,
By Jesus Christ his death,
Release and pardon of my sinnes,
And that onely by faith.
What time all flesh shall rise againe,
Before the Lord of might,
And see him with their bodily eies,
Which now doe giue them light.

And then shall Christ our Sauiour,
The sheepe from Goats deuide,
And giue life euerlastingly,
To those whom he hath tride.
Within his Realme celestiall,
In glory for to rest,
With all the holy company,
Of Saints and Angles blest.
Which serue the Lord omnipotent,
Obediently each houre:
To whom be all dominion,
And praise for euermore.

A prayer to the holy Ghost, to be sung before the Sermon.

Sing this as the 119. Psalme.

COme holy spirit the God of might
comforter of vs all:
Teach vs to know thy word aright,
that we doe neuer fall.
O holy Ghost visite our coast,
defend vs with thy shield:
Against all sinne and wickednesse,
Lord helpe vs winne the field.

Lord kéepe the King, and his counsell,
and giue them will and might
To perseuer in thy Gospell,
which can put sinne to flight.
O Lord that giuest thy holy word,
send Preachers plenteously:
That in the same we may accord,
and therin liue and die.

O holy spirit direct aright
the Preachers of thy word:
That thou by them maist cut downe sinne
as it were with a sword.
Depart not from those Pastors pure,
But aid them at all néede:
Which breake to vs the bread of life,
whereon our soules do féed.

O blessed Spirit of truth kéepe vs
in peace and vnity:
Kéepe vs from sects and errors all,
and from all Papistry.
Conuert all those that be our foes,
and bring them to thy light:

That

and wée may well agrée,
praise thée day and night.

word encrease our faith in vs,
and loue so to abound:
that man and wife be voyd of strife,
and neighbours about vs round.
In our time giue thy peace O Lord,
to nations farre and nie:
And teach them all thy holy word,
that we may sing to thée.

All glorie to the Trinitie,
that is of mightes most
The liuing Father and the Sonne,
and eke the holy Ghost.
As it hath beene in all the time
that hath beene heeretofore,
As it is now, and so shall be
henceforth for euermore.

Da pacem Domine.

Giue vs that peace which we do lacke,
Through misbeliefe and ill life:
Thy word to offer thou dost not slake,
Which we vnkindly gaine strife,
With fire and sword,
This healthfull word,
Some persecute and oppresse:
Some with the mouth
Confesse the truth,
Without sincere godlinesse.

Giue peace and vs thy spirit down send,
With griefe and repentance true:
Do pierce our hearts our liues to amend,
And by faith Christ renue,
That feare and dread,
Warre and bloudshed,
Through thy sweet mercy and grace
May from vs slide,
Thy truth may bide,
And shine in euery place.

The complaint of a Sinner, who craueth of Christ to be kept vnder his mercy.

GIue peace in these our dayes, O Lord, great dangers are now at hand, thine enemies with one accord, Christs name in euery Land seeke to deface, rot out and raze, thy true right word. Thy indeed. We thou the stay, Lord we thee pray, thou helpest alone in all need.

WHere righteousnes doth say, Lord for my sinfull part: In wrath thou shouldst me pay, vengeance for my desert. I can it not deny, but needs I must confesse, how that continually, thy lawes I doe transgresse, thy



thy lawes I doe transgresse.
But if it be thy will,
With sinners to contend:
Then all thy flocke shall spill,
And be lost without end.
For who liueth heere so right,
That rightly he can say,
He sinneth not in thy sight,
Full oft and euery day?

The Scripture plaine telleth mée
The righteous man offendeth
Seauen times a day to thée,
Whereon thy wrath dependeth.
So that the righteous man,
Doth walke in no such path,
But he falleth now and than
In danger of thy wrath.

Then sith the case so stands,
That euen the man right wise,
Fal'th oft in sinfull bands,
Whereby thy wrath may rise:
Lord I that am vniust,
And righteousnesse none haue,
Whereto then shall I trust,
My sinfull soule to saue?

But truely to that post,
Whereto I cleaue and shall:
Which is thy mercy most,
Lord let thy mercy fall.
And mittigate thy mode,
Or else we perish all:
The price of this thy blod,
Wherein mercy I call.

The Scripture doth declare,
No drop of blod in thée,
But that thou didst not spare,
To shed each drop for mée.

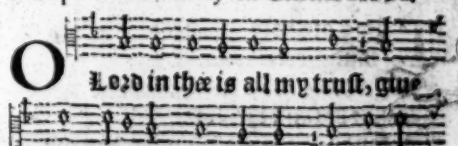
Now let those drops most swéet,
So moist my heart so dry:
That I with sinne repleat,
May liue, and sinne may die.

That being mortified,
This sinne of mine in me,
I may be sanctified,
By grace of thine in thée.
So that I neuer fall,
Into such mortall sinne,
That my foes infernall,
Reioyce my death therein.

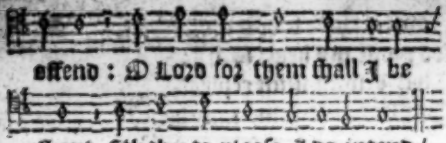
But vouchsafe me to kéepe,
From those infernall foes:
And from that lake so déepe,
Whereas no mercy growes.
And I shall sing the songs,
Confirmed with the iust,
That vnto thée belongs,
Which art mine onely trust.

The Lamentation.

A Through perfect repentance the sinner hath a sure trust in God, that his sinnes shall be washed away in Christs blood.



O Lord in thée is all my trust, giue
eare vnto my woefull crie: refuse me
not that am vniust, but bowing downe
thy heauenly eye. Behold how I doe
still lament my sinnes wherein I do



offend: O Lord for them shall I be

shent, sith thee to please I do intend!

No, no, not so, thy will is bent
to deale with sinners in thine ire:
But when in heart they shall repent,
thou grantst with speed what they desire
To thee therefore still shall I cry,
to wash away my sinfull crime:
Thy blood O Lord is not yet dry,
but that it may helpe me in time.

Hast thee O Lord, hast thee I say,
to poure on me the gifts of grace:
That when this life shall fleet away,
in heauen with thee I may haue place.
Where thou dost raigne eternally,
with God which once did dawne thee
Where Angels sing continually, (send
to thee be praise world without end.

A thankesgiuing after the receiuing of the Lords Supper.

Sing this as the 137. Psalme.

THe Lord be thanked for his gifts,
and mercies euermore,
That he doth shew vnto his Saints,
to him be laud therefore.
Our tongues cannot so praise the Lord,
as he doth right deserue:
Our hearts cannot of him so thinke,
as he doth vs preserue.

His benefits they be so great,
to vs that be but sinne:
That at our hands for recompence,
there is no hope to winne.
O sinfull flesh that thou shouldst haue
such mercies of the Lord:
Thou dost deserue more worthily,
of him to be abhord.

Nought else but sin and wretchednesse,
doth rest within our hearts:
And stubbornly against the Lord
we dayly play our parts.
The Sunne aboue the firmament,
that is to vs alight,
Doth shew it selfe more cleare and pure,
then wee be in his sight.

The heauens aboue and all therein,
more holy are then we:
They serue the Lord in their estate,
each one in their degree.
They doo not striue for mastership
nor slacke their office set,
But feare the Lord, and do his will,
hate is to them no let.

Also the earth and all therein,
of God it is in awe:
It doth obserue the formers will,
by skilfull natures law.
The sea and all that is therein,
doth bend when God doth beck:
The spirits beneath doe tremble all,
and feare his wrathfull check.

But we alas for whom all these
were made them for to rule:
Doe not so know or loue the Lord,
as doth the Ore or Mule.
A law he gaue for vs to know,
what was his holy will:
He would vs good, but we would not
auoid the thing is ill.

Not one of vs that seeketh oud
the Lord of life to please:
Nor doe the thing that might vs ioyne
to Christ and quiet ease.

Thus are we all his enemies,
we can it not denie:
And he againe of his good will,
would not that we should die.

Therefore when remedy was none,
to bring vs vnto life,
The Sonne of God our flesh he toke,
to end our mortall strife.
And all the Law of God the Lord,
he did it full obay:
And for our sinnes vpon the Crosse,
his bloud our debts did pay.

And that we should not yet forget
what good he to vs wrought,
A signe he left our eyes to tell,
that he our bodies bought.
In bread and wine here visible,
vnto our eyes and taste:
His mercies great thou maist record,
if that his Spirite thou hast.

As once the corne did liue and grow,
and was cut downe with Sithe:
And threshed out with many stripes,
out of his huske to driue.
And as the Mill with violence,
did teare it out so small,
And made it like to earthly dust,
not sparing it at all.

And as the Ouen with fire hote,
did close it vp in heate:
And all this done that I haue said,
that it should be our meate:
So was the Lord in his ripe age,
cut downe by cruell death:
His soule he gaue in torments great,
and yelded vp his breath.

Because that he to vs might bee
an euerlasting bread:
With much reproach and troubles great
on earth his life he led.
And as the grapes in pleasant time,
are pressed very sore,
And plucked downe when they be ripe,
and let to grow no more.

Because the iuyce that in them is,
as comfortable drinke,
We might receiue and ioyfull be,
when sorrowes make vs shrinke:
So Christes bloud out pressed was
with nayle and eke with speare:
The iuyce whereof doth saue all those
that rightly doe him feare.

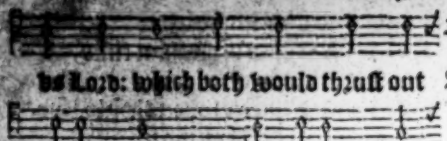
And as the Cornes by vnity,
into one loafe are knit:
So is the Lord and his whole Church,
though he in heauen sit.
As many grapes make but one wine,
so should we be but one
In faith and loue in Christ aboue,
and vnto Christ alone.

Leading a life without all strife,
in quiet rest and peace,
From enuy and from malice both
our hearts and tongues to cease.
Which if wee doe then shall we shew,
that we his chosen be,
By faith in him to lead a life,
as alwaies willed he.

And that we may so doe indeed,
God send vs all his grace:
Then after death we shall be sure,
with him to haue a place.

R. W.





vs Lord: which both would thrust out of his throne, our Lord Jesus Christ thy derre sonne.

Lord Jesus Christ shew forth thy might,
That thou art Lord of Lords by right.
Thy poore afflicted flocke defend,
That we may praise thee without end.

God holy Ghost our comforter,
Be our patron, helpe and succour:
Giue vs one mind and perfect peace,
All gifts of grace in vs encrease.

Thou liuing God in persons three,
Thy name be praised in vnity:
In all our need so vs defend,
That wee may praise thee world without end.

An exhortation to the praise of god, to be sung before morning prayer. W. B.

Sing this as the 100. *Psalme.*

PRaise the Lord O ye Gentiles all,
which hath brought you into this light
O praise him all people mortall,
as it is most worthy and right.

For he is full determined
on vs to poure out his mercie:
And the Lords truth vs ye assured,
abideth perpetually.

Glory be to God the Father,
and to Jesus Christ his Sonne:
With the holy Ghost in like manner,
now and at euery season.

An exhortation to be sung before Euening Prayer.

Sing this as the 100. *Psalme.*

BEhold now giue heed such as bee
The Lords seruants faithfull & true:
Come praise the Lord euery degree,
With such songs as to him are due.

O ye that stand in the Lords house,
Euen in our owne Gods mansion:
Praise ye the Lord so bounteous,
Which worketh our saluation.

Lift vp your hands in his holy place,
Yea and that in time of night:
Praise ye the Lord that giueth all grace
For he is the Lord of great might.

Then shall the Lord out of Sion,
Which made heauen and earth by his power
Giue to you and your nation,
His blessing, mercy, and fauour.

Glory be to God, &c. as before.

A forme of Prayer to be vsed in priuate houses euery Morning and Euening.

Morning Prayer.

ALmighty God and most mercifull Father, we bee not presumptuous to present our selues here before thy Maiestie, trusting in our owne merits or worthynesse, but in thy manifold mercies, which hast promised to heare our prayers, & grant our requests which we shall make to thee in the name of thy beloued Sonne Jesus Christ our Lord: who hath also commanded vs

assemble our selues together in his name, with full assurance, that hée will not onely be amongst vs, but also bee our Mediator and Aduocate towards thy Maiesty, that wée may obtaine all things which shall séeme expedient to thy blessed will, for our necessities. Therefore wée beseech thée most mercifull Father, to turne thy louing countenance towards vs, and impute not vnto vs our manifold sinnes and offences, whereby we iustly deserue thy wrath and sharpe punishment, but rather receiue vs to thy mercy for Iesus Christs sake, accepting his death and passion as a iust recompence for all our offences, in whom onely thou art pleased, and through whom thou canst not be offended with vs: And séeing that of thy great mercies, we haue quietly passed this night, grant (O heauenly Father) that we may bestow this day wholy in thy Seruice, so that all our thoughts, wordes and dedes, may redound to the glory of thy name and good ensample to all men, who séeing our good works may glorifie thée our heauenly Father.

And for as much as of thy méere fauour and loue, thou hast not only created vs to thine owne similitude and likenesse, but also hast chosen vs to bee heires with thy déere Son Iesus Christ of that immortall kingdome which thou preparedst for vs before the beginning of the world: we beséech thée to encrease our faith and knowledge, and to lighten our hearts with thy holy spirit, that we may in the meane time liue in godly conuersation and integritie of life, knowing that Idolaters, adulterers, couetous men, contentious persons, drunkards, gluttons, and such like, shall not inherite the kingdome of God.

And because thou hast commanded to pray one for another, we doe not only make request O Lord for our selues, for them that thou hast already called to the true vnderstanding of thy heauenly will, but for all people and nations of the world, who as they know by thy wonderfull workes that thou art God ouer all, so they may be instructed by thy holy spirit, beléeue in thée their onely Sauiour and Redeemer. But for as much as they can not beléeue except they heare, nor cannot heare but by Preaching, and none Preach except they be sent: Therefore O Lord raise vp faithfull distributers of thy Misteries, who setting apart all worldly respects, may both in their life and doctrine onely séeke thy glory. Contrarily confound Sathan and Antichrist with all hirelings, whom thou hast already cast off into a reprobate sence, that they may not by sects, schismes, heresies, and errors, disquiet thy little flocke: and because O Lord we be fallen into the latter daies and dangerous times, wherein ignorance hath gotten the vpper hand, and Sathan by his Ministers séekes by all meanes to quench the light of the Gospell, we beséech thée to maintaine thy cause against those rauening Wolues: and strengthen all thy seruantes whom they kéepe in prison and bondage. Let not thy long suffering be an occasion either to encrease their tyrannie, or to discourage thy children: neither yet let our sinnes and wickednesse bee an hinderance to thy mercies, but with speed O Lord consider these great miseries. For thy people Israell many times by their sins prouoked thine anger, and thou punishedst them by ti-



vs Lord: which both would thrust out of his throne, our Lord Jesus Christ thy deere sonne.

Lord Jesus Christ shew forth thy might,
That thou art Lord of Lords by right.
Thy poore afflicted flocke defend,
That we may praise thee without end.

God holy Ghost our comforter,
Be our patron, helpe and succour:
Giue vs one mind and perfect peace,
All gifts of grace in vs encrease.

Thou liuing God in persons three,
Thy name be praised in vnity:
In all our need so vs defend, (end
That wee may praise thee world without

An exhortation to the praise of god, to be sung before morning prayer. W. B.

Sing this as the 100. *Psalme.*

PRaise the Lord O ye Gentiles all,
which hath brought you into this light
O praise him all people mortall,
as it is most worthy and right.

For he is full determined
on vs to poure out his mercie:
And the Lords truth be ye assured,
abideth perpetually.

Glory be to God the Father,
and to Jesus Christ his Sonne:
With the holy Ghost in like manner,
now and at euery season.

An exhortation to be sung before Euening Prayer.

Sing this as the 100. *Psalme.*

BEhold now giue heed such as bee
The Lords seruants faithfull & true:
Come praise the Lord euery degree,
With such songs as to him are due.

O ye that stand in the Lords house,
Euen in our owne Gods mansion:
Praise ye the Lord so bounteous,
Which worketh our saluation.

Lift vp your hands in his holy place,
Yea and that in time of night:
Praise ye the Lord that giueth all grace
For he is the Lord of great might.

Then shall the Lord out of Sion,
Which made heauen and earth by his power
Giue to you and your nation,
His blessing, mercy, and fauour.

Glory be to God, &c. as before.

A forme of Prayer to be vsed in priuate houses euery Morning and Euening.

Morning Prayer.

ALmighty God and most mercifull Father, wee bee not presumptuous to present our selues here before thy Maiestie, trusting in our owne merits or worthinesse, but in thy manifold mercies, which hast promised to heare our prayers, & grant our requests which we shall make to thee in the name of thy beloued Sonne Jesus Christ our Lord: who hath also commanded vs to assemble

assemble our selues together in his name, with full assurance, that hée will not onely be amongst vs, but also bee our Mediator and Aduocate towards thy Maiesty, that wée may obtaine all things which shall séeme expedient to thy blessed will, for our necessities. Therefore wée beséech thée most mercifull Father, to turne thy louing countenance towards vs, and impute not vnto vs our manifold sinnes and offences, whereby we iustly deserue thy wrath and sharpe punishment, but rather receiue vs to thy mercy for Iesus Christs sake, accepting his death and passion as a iust recompence for all our offences, in whom onely thou art pleased, and through whom thou canst not be offended with vs: And séeing that of thy great mercies, we haue quietly passed this night, grant (O heauenly Father) that we may bestow this day wholy in thy Seruice, so that all our thoughts, wordes and dedes, may redound to the glory of thy name and good ensample to all men, who séeing our good works may glorifie thée our heauenly Father.

And for as much as of thy méere fauour and loue, thou hast not only created vs to thine owne similitude and likenesse, but also hast chosen vs to bee heires with thy déere Son Iesus Christ of that immortall kingdome which thou preparedst for vs before the beginning of the world: we beséech thée to encrease our faith and knowledge, and to lighten our hearts with thy holy spirit, that we may in the meane time liue in godly conuersation and integritie of life, knowing that Idolaters, adulterers, couetous men, contentious persons, drunkards, gluttons, and such like, shall not inherite the kingdome of God.

And because thou hast commanded to pray one for another, we doe not only make request O Lord for our selues, for them that thou hast already called to the true vnderstanding of thy heauenly will, but for all people and nations of the world, who as they know by thy word and full works that thou art God ouer all, so they may be instructed by thy holy spirit, to beléeue in thée their onely Sauiour and Redeemer. But for as much as they can not beléeue except they heare, nor cannot heare but by Preaching, and none can Preach except they be sent: Therefore O Lord raise vp faithfull distributers of thy Misteries, who setting apart all worldly respects, may both in their life and doctrine onely séeke thy glory. Contratily confound Sathan and Antichrist with all hirelings, whom thou hast already cast off into a reprobate sence, that they may not by sects, schismes, heresies, and errors, disquiet thy little flocke: and because O Lord we be fallen into the latter daies and dangerous times, wherein ignorance hath gotten the vpper hand, and Sathan by his Ministers séekes by all meanes to quench the light of the Gospell, we beséech thée to maintaine thy cause against those rauening Wolues: and strengthen all thy seruantes whom they keepe in prison and bondage. Let not thy long suffering be an occasion either to encrease their tyrannie, or to discourage thy children: neither yet let our sinnes and wickednesse bee an hinderance to thy mercies, but with speed O Lord consider these great miseries. For thy people Israell many times by their sins prouoked thine anger, and thou punishedst them by th-

gement, yet though their sinnes
e neuer so grieuous, if they once re-
-o from their iniquitie, thou recei-
them to mercy. We therefore most
ched sinners bewaile our manifold
nes, and earnestly repent vs of our fo-
r wickednesse and vngodly behauiour
wards thee: and whereas wee cannot of
r selues purchase thy pardon, yet wee
bly beseech thee for Iesus Christ sake
shew thy mercy vpon vs, and receiue
s againe to thy fauour. Grant vs deare
ther these our requests, and all other
ings necessary for vs and thy whole
Church, according to thy promise in Iesus
hrist our Lord, In whose name wee be-
ech thee as he hath taught vs saying,
Our Father, &c.

Euening prayer.

O Lord God Father euerlasting, and
full of pitie, wee acknowledge and
confesse that wee are not worthy to lift vp
our eies to heauen, much lesse to present
our selues before thy Maiestie, with con-
fidence that thou wilt heare our prayers,
and grant our requests, if we consider our
owne deseruings: for our consciences do
accuse vs, and our sins do witnes against
vs, and we know that thou art an vpright
Judge, which dost not iustifie the sinners
and wicked men, but punishest the faults
of all such as transgresse thy commande-
ments: yet most mercifull Father since
it hath pleased thee to commaund vs to call
on thee in all our troubles and aduersities
promising euen then to helpe vs, when
we feele our selues (as it were) swallowed
vp of death and destruction, & lie bitterly
[illegible] all worldly comforte, and flie
to thy soueraigne bounty as our onely stay
and refuge: beseeching thee not to call to
remembrance our manifolde sinnes and
wickednesse, whereby we continually pro-
uoke thy wrath & indignation against vs:
neither our negligence and vnkindnesse,
which haue neither worthily esteemed, nor
in our liues sufficiently expressed the sweet
comfort of thy Gospell reuealed vnto vs:
but rather to accept the obedience & death
of thy Sonne Iesus Christ, who by offering
vp his body in sacrifice once for all, hath
made a sufficient recompence for all our
sinnes. Haue mercy therefore vpon vs O
Lord, & forgiue vs our offences. Teach vs
by thy holy Spirit, that wee may rightly
weigh them, and earnestly repent for the
same. And so much the rather, (O Lord)
because that the Reprobate, and such as
thou hast forsaken cannot praise thee nor
call vpon thy name, but the repenting heart
the sorrowfull mind, the conscience oppres-
sed, hungring and thirsting for thy grace,
shall euer set forth thy praise and glory.

And albeit wee be but wormes and dust
yet thou art our Creator, and wee be the
worke of thy hands: yea thou art our Fa-
ther, and we thy Children: thou art our
Shepheard, & we thy flocke: thou art our
Redeemer, and we thy people whom thou
hast bought: thou art our God, and we
thine inheritance.

Correct vs not therefore in thine ange
O Lord, neither according to our deserts
punish vs, but mercifully chastise vs wit
a fatherly affection, that all the world ma
know, that at what time soeuer a sinne
doth repent him of his sinnes from th
bottome of his heart, thou wilt put awa
his wickednesse out of thy remembrance,
a